

# ROSICRUCIAN DIGEST

MAY, 1952 - 30c per copy

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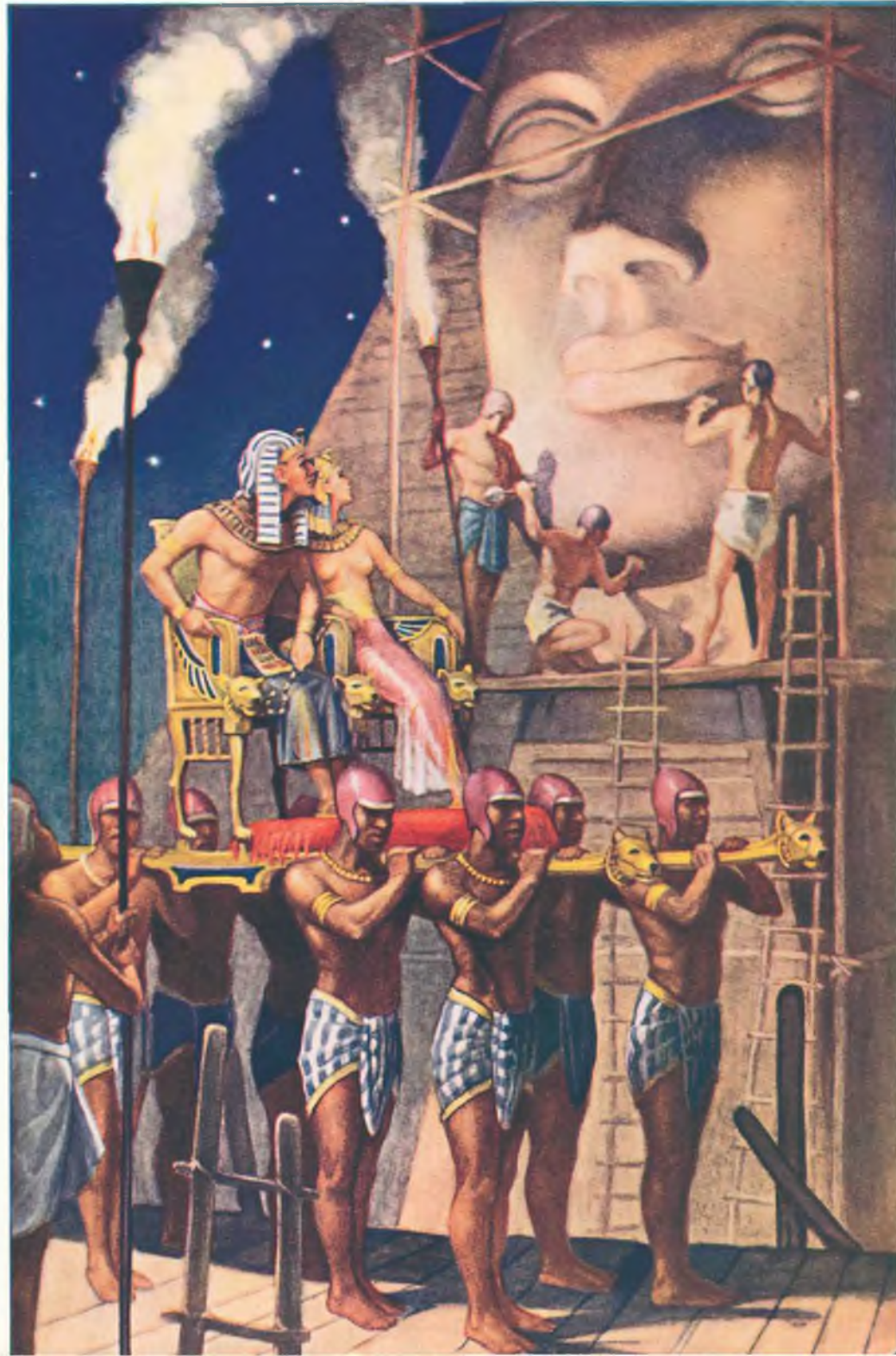
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### RETREAT FROM PERSECUTION

The Rosicrucian alchemist, Alessandro di Cagliostro, fled calumny and persecution in France to take refuge in this quaint structure in Basel, Switzerland. In a subterranean laboratory beneath this cobblestone courtyard, once the site of an old church, this 18th century experimenter produced gold. The terror of religious prejudice followed him like the plague causing him to flee to Italy. There, after an ecclesiastical trial, he was imprisoned. Subsequently, his lifework and reputation were historically assassinated by his enemies.

*(Photo by AMORC)*





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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

MAY, 1952

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH CAGLIOSTRO, MAN OF MYSTERY

By THE EMPEROR

This is the seventh in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.



THE Pharmaceutical Museum in Basel, Switzerland, through its exceptional exhibits and old setting, revealed many pages of the past to us. However, there was, as yet, one chapter of its history that remained unknown. We had just completed our inspection (and with keen interest) of the reconstruction of the full-sized alchemist's laboratory. Just a few steps beyond, as we were about to depart, we came upon a sign of startling information. There, to our left was a simple placard over a protective railing of a steep stairway leading to a basement. As the language of the city of Basel is German, it read: "Cagliostro machte hier das gold." (Cagliostro made gold here.) This was a positive statement about the accomplishment of the mystery man, Cagliostro. It was not the affirmation of a romanticist or one encouraging his imagination to embellish facts to suit his fancy. It was instead the official declaration of a scientific institute in one of the largest cities in progressive Switzerland.

Excitedly we peered over the railing and down the stairway into the dark shadows below. We could barely see the old, partially subterranean chamber, which had been used by the famed Cagliostro during his sojourn in Basel. There he had, as in France, by a method of transmutation, produced gold. The fact was apparently not disputed by the authorities of the institute,

for they proclaimed it. By some circumstance, the offspring of alchemy, modern pharmacy, had erected its museum adjoining the very building in which one of its earliest predecessors had labored.

The making of gold in Basel, Switzerland, was one of the concluding events in the life of a man which reads like the most fanciful fiction. In fact, much fiction has been built about his life. Alessandro di Cagliostro was born at Palermo, Sicily, in 1743. Most of the early biographers declared that he was called *Giuseppe Balsamo*. These biographies are, however, based principally on the elaborate account of an Italian biographer who had papal inspiration. There is every reason to believe the account to be a fabrication of mendacious statements intended to libel the character of the man. A further contribution to this erroneous information is the alleged memoirs of Cagliostro. Now considered spurious by many literary authorities, these memoirs have nevertheless influenced encyclopedias and historical references for nearly two centuries. Modern encyclopedias, as the *Britannica* and others, still perpetuate these accounts.

Cagliostro journeyed to Greece, Egypt, Arabia, Persia, the Isle of Rhodes, and throughout Europe. In Egypt, he often declared, he had been initiated into the mystery schools, having such rites conferred upon him in the Great Pyramid of Cheops and the great temples along the Nile. He related that there was imparted to him, while in Egypt, the

great *gnosis* or wisdom of the ancient Egyptians. That he was a scholar and possessed of unusual knowledge, even his false biographers conceded. On the Isle of Rhodes he studied alchemy and the occult sciences of the Greeks. He was likewise made a member of the Maltese Order. Through the friendship of the Grand Master of that Order, he later was introduced to many prominent families in Rome. He returned again to Europe, visiting several of the capitals. His fame as an alchemist, Rosicrucian, philosopher, and healer, became widespread.

The biographers, referring to him as Giuseppe Balsamo, have made him a contemptible rogue and charlatan. There was such a difference between the two characters that it is almost obvious that they were two different men and not one man with two names. In his early life, according to his biographers, Cagliostro was perverse and exceedingly immoral. However, in relating his later years in Paris and Strasburg, Cagliostro's biographers, with a few exceptions, though they intended to debase his character further, cannot fail to show an undercurrent of admiration for his powers and his miraculous acts. In other words, beneath their defamation of him, one senses their secret wonder at the feats of the man and their doubt of the earlier comments. As an example, Waite, in his short sketch of the life of Cagliostro, whom he libels as Balsamo, just as did those others, quotes profusely from the Italian biographer. Then, as if suddenly conscious of the incongruity of the acts of morality and immorality alike attributed to the man in the accounts, says: "The veracity of this account is not, however, beyond suspicion—."

#### **Phenomenal Demonstrations**

Cagliostro entered the city of Strasburg in triumph. Different reports agree that crowds of sick persons, who had heard of his healing powers, were awaiting his triumphal entry and hoped for treatment from him. "The famous emperic entered and cured them all; some simply by touch, others apparently by words or by a gratuity in money, the rest by his universal panacea (spe-

cially prepared medicine)." Going to his lodging in Strasburg, where the ill had been assembled, "Cagliostro issued from the hall amidst universal acclaim and was accompanied by the immense crowd to the doors of the magnificent lodging which had been prepared against his arrival."

The Adept's demonstrations of occult phenomena amazed the people wherever he went. He was able to cause to manifest objects which were not ordinarily visible to the spectators and he likewise was able to make himself visible, it is related, in two places simultaneously. Such displays of his power were not just before the ignorant and credulous masses alone. Many learned people of the sciences were present on such occasions. As one biographer almost reluctantly admits: "Contemporary testimony established that these manifestations as a whole were genuine and there is little doubt of the mesmeric abilities of Cagliostro—" In other words, the biographer attempts to make the reader believe that Cagliostro mesmerized—that is, hypnotized—all those he confronted and deceived them into thinking what they related about his powers. Conversely, however, elsewhere the biographer impugns Cagliostro's powers as being fraudulent. Certainly, if he had such powers of thought over the minds of his audience as to have them see, or believe they saw, all the things that they reported, then he was not entirely devoid of a strange efficacy.

We are also told, and by his critics, that "he visited the sick in the hospitals, deferentially participated in the duties of the regular doctors, proposed his remarks with prudence, did not condemn the old methods but sought to unite the new science with the science which was based on experience." We may ask, How can the content of the above quotation be reconciled with the character of Balsamo? Would a man who was a scoundrel, cruel, a fraud, and actually lacking in therapeutic knowledge, be capable of the above acts? Here it is related that he participated in the work of the recognized physicians in the hospitals. Further, he did not condemn the accepted scientific methods of the day but tried to





integrate his own arts with those of the physicians. It is to be noted also that he was not rejected by the physicians for they permitted him to participate in the healing in the hospitals. These were not the actions, then, of a sham or of one who at the time was thought to be a quack. In fact, the critics further admit: "Unheard of cures were cited and alchemical operations which surpassed even the supposed possibilities of the transmutatory art."

#### ***Genius or Impostor***

Count Cagliostro entered Paris in 1771. "He assumed the role of a practical magician and astonished the city by the evocation of phantoms, which he caused to appear, at the wish of the inquirer, either in a mirror or in a vase of clear water. These phantoms equally represented dead and living beings and, as occasionally, collusion appears to have been well nigh impossible, and as the theory of coincidence is preposterous, there is reason to suppose that he produced results which must sometimes have astounded himself." It would have been more apt for this biographer to have said that *he* was astounded rather than Cagliostro. It is evident that, search as he would for suggestion of fraud in instances such as these, the biographer could find none and thus admits astounding inexplicable phenomena. Let us remember that almost all of these biographers have chosen as their main theme, that Cagliostro was a charlatan, and that theory they often find themselves hard put to support.

Louis XVI of France became infatuated with Cagliostro after having had private audiences with him. So sincerely was he convinced that Cagliostro was a genius and an alchemical philosopher of note that he declared that anyone who injured him would be considered guilty of treason. This implied sponsorship of Cagliostro by the crown. As a consequence, the crown's acceptance was an open sesame for him to the high social circles in France. Nevertheless, a biographer, who recounted this, interpolates tales of purported debauchery by Cagliostro in the temple erected in the splendid mansion on the Rue St. Cloud in Paris. This edifice still stands

and a photograph of it by the AMORC Camera Expedition was published not long ago in this periodical.

The formation by Cagliostro of a lodge of Egyptian Masonry in Paris, his conferring of Rosicrucian rites, his mystic ceremonies, his fabulous cures, and his demonstrations of occult powers were causing the Roman Catholic Church a concern of no small proportion. He was adored by the people from the highest social circles down. His generosity to the poor, his apparent self-sacrifice and charity, as well as the *moral* esteem in which he was held by the people, were conditions of rivalry which the Roman Church could ill endure. The tales of debauchery and licentiousness, which later biographers attributed to Cagliostro, are not apparent in the manner in which he was revered by people of all classes.

Strangely enough, Cagliostro became a very close friend of Cardinal de Rohan. This perhaps was one of his most fatal mistakes. We are told that "in a short time he was raised to the height of a celebrity by a miraculous cure of the Prince de Soubise, the brother of Cardinal de Rohan, who was suffering from a virulent attack of scarlet fever. From then on the portrait of the adept was to be seen everywhere in Paris." Cagliostro was implicated in the famous "diamond necklace affair," in which the Cardinal was the central figure. Cardinal de Rohan, through his mistress, had been led to believe that Marie Antoinette was in love with him. The Cardinal purchased the fabulously priced necklace for her, but was not able to meet the payment. As the Cardinal had formerly been expelled for improper conduct, he perhaps hoped to return to the good graces of the crown. At the trial, Cagliostro, by a matchless defense, was freed from conviction. However, he was imprisoned in the Bastille "for other reasons," as a biographer says, and without further explanation. He was later able to flee to London and, while there, wrote of the corruption prevailing in France and predicted the Revolution. Both the Church and the Royalists assailed him for this, and he finally found sanctuary in Basel, Switzerland.

(Continued on Page 191)





## Pilgrimage of Civilization

By PERCY PIGOTT, F.R.C.



WHAT is civilization? When and where did it start? Why? Is it going to be destroyed by the atom bomb?

Ruskin tells us that the word *civilization*, according to its derivation, means the art of being civil to one another—that is, of our being mutually helpful instead of hostile. Hence, it may be said that civilization started at the time when the individuals of any community began to cooperate for constructive purposes.

It was once assumed that civilization originated and developed in several different regions, each learning in its own way, first to make stone implements, then to cultivate the soil, to build, to write, and so on. Scholars have now generally discarded this theory. They produce much evidence showing that civilization first appeared in Egypt or in Babylonia, but the majority insist on the claims of Egypt. Sir Grafton Elliot Smith is very emphatic on Egypt's greater age. He points out that there is much evidence to show that agriculture, furniture, musical instruments, and the use of metals, to say nothing of the calendar and writing, were known to the Egyptians at an age earlier than that of any other nation. Sir Flinders Petrie, another great Egyptologist, is of the opinion that there was continuous civilization in Egypt from about 8000 B. C. Certainly, Egypt was the leading civilization for about 3,000 years.

Some may suggest that the claims of China, or even India, have longer histories than Egypt, and should be investigated before coming to a final conclusion. It is difficult to date prehistoric events in either India or China. It has been estimated, however, that the Aryans descended upon Northern India about 2400 B. C. What sort of civilization, if any, they found there, we do not know. In China the oldest datings are some engravings supposed to have been made by the Emperor Yu 2255 B. C. Egypt had a calendar of 365 days in 4241 B. C.

It was thus natural for the ancient Egyptians to regard their civilization as permanent. They were wrong. In 525 B. C. Egypt was conquered by Persia and became a Persian province. The Persian Empire then extended from India to the Mediterranean, with mighty Babylon as its capital. It was the largest, and perhaps the best administered realm the world up to that time had seen. The subjects of Darius naturally regarded their power and prestige as being unconquerable. Again they were wrong.

### Ideals and Empires

Alexander the Great, having been assured by the priestess of the Delphic oracle that he was unconquerable, conquered Asia; and the greatness of Persia like that of Egypt passed away. The empire of Alexander took its place. Considering her vast conquests, the profound thoughts and ideals of her phi-





losophers and the refinements of her social life, Greece could not think of the world as continuing without Greek leadership.

The Greeks were wrong. In one matter, they had failed. They never unified their nation. They were always a group of city states, often at war one with another. Only for a short period, during the lifetime of Alexander, did Greek armies subdue foreign nations. Thus, while Greek thought and art continued to elevate her neighbors, her power and political influence was overtaken and absorbed by that of Rome. Rome! Practical, military, haughty Rome! Roman discipline kept the peace of the world. There are authorities who express the opinion that the Roman Empire under Trajan marks the peak of security in European history. Their kingdom seemed invulnerable. This, so they thought, can never be destroyed, but again they were wrong.

The question of what caused the fall of the Roman Empire has often been discussed by historians. This is a finite plane of existence and nothing here lasts forever. It may well be said that Christianity caused the disintegration of the Roman Empire. The Roman ideals, political as well as individual, were those of pride, power, egotism, and the glamor of pageantry. Even revenge was a recognized political weapon. Christianity, on the other hand, aimed at humility, meekness, pity, charity, and forgiveness. The two could not co-exist. A great Roman would not have been considered great had he shown pity. He did not ask to be loved, or even respected—only feared. But Christian principles percolated into Roman mentality and the Roman ideals came to be regarded as evil.

So we come to European civilization. In one respect it failed where the pagans had succeeded. For the pagans unified the then known world and established the Pax Romana. Medieval history, on the other hand, although the head of the Church claimed authority over all earthly kings, is a long history of national jealousies and fears, resulting in continuous tragedies and wars. Possibly this was because the Church

was still partly pagan. Her centralized authority, claiming jurisdiction even over the inner life of her subjects; her pride, shown in her haughty disdain of all outside her fold; her use of pageantry with its emphasis on prestige, and her tight grasp on riches and temporal power, all were derived from the pagans whom they had conquered.

Europeans rebelled against this tyranny. The demand for liberty, especially in the matter of conscience and religious worship, coupled with the attraction of supposed limitless wealth, caused a continuous stream of migration across the ocean. Thus American civilization entered history.

America has demonstrated the value of democracy. Freedom is her ideal; liberty is her watchword. Through invention and mass production, modern man has almost conquered the external world. This certainly is an achievement which differentiates the moderns from all the ancients. Surely this is permanent, thinks the modern man. So had the Romans thought of their political power. So had the Greeks thought of their culture.

#### ***From East to West***

One thing is clear from a consideration of the above. In its long life since its rise in the Middle East, civilization has steadily moved from the East to the West. There is evidence that this westerly pilgrimage was in operation even before man had any civilization. Thus W. N. Weech in his history of the world says, "The Stone Age method of life persisted in Europe, especially in the western parts, for centuries after the people of the Near East were using metals and enjoying a high level of comfort; even the domestic animals of Europe came from distant lands. The cattle kept by the Lake Dwellers of Switzerland were of an eastern type."

Some might contend that the expansion of Russia across Asia disproves this theory. In fact it confirms it. Since Russia extended her jurisdiction over Siberia, or within the last century, her government has consistently followed the policy of encouraging emigration and development in Asiatic Russia. The attempt has failed. At the beginning of this century the population had only



increased from about 15,000 to 310,000. Roman Rosen, one of Russia's ambassadors, said of this vast territory that it could hardly be called populated at all.

Compare this with the immense growth of population in North America during the same period. Does it not prove that population moves westward, not eastward? In Australia and New Zealand, we certainly have examples of two advanced nations whose people have not come to them from the East. But they are very small and neither has developed a distinctive culture.

This Western pilgrimage of civilization did not stop at the Eastern coast of North America. No sooner were the newcomers securely settled on the Atlantic coast than they continued their journey to the Pacific. Will the Pacific Ocean succeed in arresting their progress where the Atlantic failed? It would appear not. Indeed the vanguard would seem to have already set out. It started when the Republic of Hawaii ceded its sovereignty to the United States. The Philippine islands soon followed. Today America has a dominant influence in Formosa, Japan, and in Southern Korea. She may find it as difficult to get out of these countries as the British did to leave Egypt.

Those who fear the atom bomb should enlarge their vision. They should realize that a particular civilization has been many times destroyed, but never *civilization*. They would do well to reflect upon the words of Pythagoras "Take courage; the race of man is divine."

After contemplating the pilgrimage of ages of civilization, the question comes: Will American civilization someday follow into history that of Europe, Rome, Greece, and Persia? Will a new race then appear with a new language, a new religion, and new capabilities giving birth to new achievements? Will it take root and grow in that region we now call *Southeast Asia*? Will the East thus again assume the role of providing this planet with its predominant civilization as in the days of Egypt and Babylon? Who knows?

## It Began In Egypt



### COSMETICS

By JAMES C. FRENCH, M.A., F.R.C.  
Curator, Rosicrucian Egyptian Museum

FROM the earliest times, men and women have used cosmetics in the care of the skin and to act as beauty agents.

In Egypt, many records are found dating back 3500 to 5000 B.C., showing the use of eye paints, face paints, perfumes, and an assortment of various kinds of oils and unguents for rubbing into the skin.

The ancient Egyptians were the inventors of the artificial bath. They had a passion for cleanliness, dirt of any kind being regarded as an abomination. Baths were taken daily; and priests bathed twice a day and twice during the night. After bathing, perfumed oils and unguents were liberally applied.

Sweet oil on their heads and on new head-dresses was required during great festivals by all who could afford it, and cakes of ointment were placed on the heads of guests at feasts. These melted and ran down over the body. It was considered a great special honor to be anointed with the oil of Qemi.

A startling effect to make the eyes appear large was produced by using green paint beneath the eye, while the lid or eyebrow was darkened by a moist black powder called *Kohl*. Often the fingers, too, were stained red with henna.

Healing qualities were ascribed to the use of *Kohl*. Toilet boxes have been found with four separate compartments, each containing different preparations, whose uses have been described as: "for opening the sight," "for expelling tears," "for expelling the flower," and as "daily eye-paint."

The Rosicrucian Egyptian Museum is exhibiting many ancient beauty articles, such as bronze mirrors, copper tweezers, razors, combs, hair fillets, and cosmetic jars and containers of every description. A most rare "Wooden Tube for Mestchem of Eye-Paint," is to be seen in the Museum, inscribed with the prenomen of Amenophis III, King of Egypt, 1500 B.C.





# Are You a Philosopher?

By RODMAN R. CLAYSON, Grand Master

THROUGHOUT the ages philosophers have had a tremendous influence upon the advancement of civilization and its culture. Formal philosophy is taught in our universities, and a philosophical way of life is advanced by many schools of thought, such as the Rosicrucian Order, AMORC. To the thinking person, philosophy is of utmost importance.

Why study philosophy? Why adopt a philosophy which provides a way of life? What does it mean to be a philosopher? To some degree nearly everyone can be a philosopher; for a philosopher is a thinker, and nearly every man and woman is capable of thought. What we do with our thoughts and thinking capacity determines what we are.

Two thousand years ago one of the most illustrious philosophers, Socrates, defined a philosopher as one who, though perhaps not a wise man, loves wisdom and wishes to become wise. Socrates taught that a philosopher is a seeker of wisdom, while philosophy is the wisdom itself. Wisdom is discernment, judgment, sagacity. Because a man is wise does not necessarily infer that he is the possessor of great knowledge. A philosopher utilizes intellectual effort and knowledge to benefit mankind.

Philosophy has to do with ideals. Ideals aid man in solving problems and in improving his environment. Ideals may manifest as action. When possessed of ideals, the thinking man enriches his mental world. In *The Dictionary on Philosophy*, edited by D. D. Runes, philosophy is defined as the most general science. Philosophy encompasses metaphysics, ontology, epistemology, logic, ethics, and aesthetics. Pythagoras



is said to have called himself *a lover of wisdom*, and this is literally what the word *philosophy* means. Philosophy, however, is both the seeking of wisdom and the wisdom sought.

To some philosophers, philosophy in its broadest sense is something intermediate between theology and science. Like the-

ology it speculates upon unascertainable definite knowledge; and, like science, it appeals to reason. The speculative mind of the philosopher dwells on matters to which science seems to have no answer and upon matters to which theologians do not seem to have a convincing answer. He asks, if the two are different, how does the universe have unity and purpose? Is there evolution in the universe? Do the laws of Nature really exist? Is the living of life futile? can it be made noble and purposeful? The answers to these questions lie in the unknown. Science does not have definite answers. The answers of theologians are not conclusively satisfactory.

To understand a person we should know his philosophy of life. To understand a nation we should understand its philosophy. It is pointed out that circumstances have much to do with the determination of a man's philosophy; and, conversely, his philosophy will have much to do with the determining of his circumstances. A philosophy of life helps to remove uncertainty. A proper philosophy and sincere philosophic understanding prepares one for the rich rewards of life.

The philosopher, realizing that life has become highly complex, bases his knowledge of human nature on personal experience. As a result of his philo-

sophical thinking and effort, he often brings fruition to his endeavors. The philosopher has no uncertain purposes, values, or goals. He brings unto himself total perspective. He finds significance in the unity of life.

A truly philosophical person is open-minded to the future. He is informed, kind, and endeavors to make life finer than he has found it. He does not philosophize with empty words. Enough philosophically minded people can do much to improve human relations and social issues. Today's problem is to convert vague, narrow opinions into real philosophical expressions. Such attitude helps the thinking person in his adaptation to the varied aspects of civilization.

### **Complete Knowledge**

A philosopher seeks knowledge because he desires a complete picture of life. He has a working knowledge of scientific conclusions and developments. He considers the relationship of these developments with other branches of knowledge. He analyzes the emotions, the work of the mystic, the purpose of the home, community, and church. A philosopher synthesizes factual knowledge to determine the kind of universe we live in. He speculates upon the destiny of human life, and upon the value and meaning of life. He is skeptical of dogmatic assertions. He considers the purpose of life with reverence and humility. Calmness is a characteristic of the philosopher. How else can one intelligently rationalize?

A philosopher is not one who has forsaken the world in search of truth. He is very much a part of the world. His endeavors are directed toward integrating its various units. He is a great thinker, and lives a practical life with no fear of the practical tasks of life.

As a science, philosophy combines general truths, many of which affect the human emotions. A practical philosophy is the assertion and practice of life ideals. It has been said that philosophy is the science of values, of spiritual things, and a system devoid of contradictions. To Descartes, philosophy was complete knowledge of all things derived from first causes. Scho-

penhauer argued that "it is the function of philosophy to restate the essentials of the world in terms of concepts." The Epicurean philosophers directed their efforts toward happiness; the Stoics directed theirs toward the love of wisdom and virtue; Aristotle identified philosophy with knowledge. Plato wrote, "Philosophy is the perception of idea, that is to say, of the independent and essential being of things." Fundamentally, philosophy is the enduring search for ultimate standards of life.

With the passing of centuries, man has learned that he lives in a universe of causes and consequences. Philosophy teaches how to avoid mental contradictions and the circumstances of error. It helps to awaken powers heretofore unknown. It may also be said to mean to become alive and alert to the nature of things and to finding one's place among them. Not only is philosophy a vision of truth, it also is the total estimate of existence which makes possible a rational life, a life with meaning. It involves reflection upon life and nature. Intellectually, it is logical order and rational action.

### **The Unquestioned Life**

As a rational being man questions life; and in this regard Socrates argued that the unquestioned life is not fit to be lived. Philosophy helps to seek out the reason for things. William James felt that "philosophy is vision," and that its function is to enlarge man's world perception and free his mind from prejudice.

Philosophy searches for the existence of a transcendent, absolute, or inner reality. One of its tasks is to clarify man's ideas of social and moral strife. In its methods it promotes individual independence of thought and individual initiative. It involves analysis of the fundamental factors of life. The philosophic search for truth brings with it a wealth of knowledge, but philosophy does not seek to take the place of science or religion. It encourages systematic thought and constructive thinking; it considers the ultimate of life which can be defined only in terms of experience. Philosophy seeks to enforce the power of self-expression; it seeks freedom for creative living.





A philosopher looks upon himself as a personality, a separate entity, the center of experience, while at the same time a spectator of the world. He refreshes himself with reference to eternal things. It is the province of philosophy to encourage the good life, the abundant life in which the potentialities of the individual are made numerous and rich with maximum effectiveness. It is the function of philosophy to help us bring to light our true objectives in life. Such need not necessarily be in terms of abstractions, but in terms of the needs and possibilities of life itself.

A philosopher does not discover new truths. He only confirms them and throws the light of understanding upon them. Philosophy contemplates man and nature. The contemplation has great depth. Through the idealism of philosophy man gains some comprehension, not only of eternity, but of the Infinite. He finds that his life is committed to possibilities which can have far-reaching effect.

Through his wisdom the philosopher attains happiness. In his reflection he knows that his philosophy is useful, valuable, practical. He is concerned with the mental attributes of the human mind.

We know the world is largely what we make it. With philosophical wisdom and knowledge, however, the world can be improved; it can be made a better place in which to live. Philosophy helps men to bring about a world without confusion, a world of humanity which is full of order and purpose.

#### ***Highways into the Unknown***

A philosopher is capable of abstract thought. He dares to venture in thought beyond the realm of the world perceivable to the objective senses. The real philosopher journeys into the unknown. He believes in the unity of the universe. He perceives that certain natural laws and certain existing phenomena do not seem to be related. The various sciences consider the various units which form the fabric of the Cosmic. A philosopher knows that there is a connecting link between all of these units. He seeks to comprehend the Cosmic scheme in all that exists, and the

relationship between the units. To confirm the interrelatedness with scientific facts might require several hundred years of study and research.

A philosopher, unhindered by the methods of science, resorts to abstraction, and to speculation as to causes and the plan and order of the universe. In his search for truth, he finds speculative thought the definite highway by which he can travel on his journey into the unknown. In his journey he may help to determine our destiny and also that of the universe.

Science and philosophy are compatible in that science offers philosophy the means of demonstrating its theories, while philosophy gives to science the means of synthesizing its facts. The philosopher is a scientist to the extent that he desires to examine into the phenomena of the world of reality to determine the natural processes by which it exists. This is a study based upon the observation of facts to learn the laws which account for various manifestations. The hallmark of the philosopher is his inquiry into the nature of causes. Philosophy has a fascination because in its inquiry it raises questions which upon the surface appear unanswerable.

In human nature there is an attraction for the unknown. There is an intriguing appeal in the mystery of indefiniteness which surrounds the unknown, the possibility of phenomena beyond ordinary perception and conception. In his explorations, the philosopher finds that his experience gives him a keener sense of appreciation of the laws of nature, of the human entity, and its place in the scheme of things. He is adventurous. He enters the realm of the unknown with no fixed objective in mind.

A philosopher's motives are of a very high level. He does not look with indifference upon that which is known, or consider it to be inconsequential or erroneous, but rather as being insufficient. He proceeds usually from the known through deductive reasoning to the particular, the absolute and probable cause.

In life we experience many effects, the causes of which are not obvious. The cause may be beyond objective

perception. The philosopher, like the ancient Sophists, is in search of reality. He looks upon man as the measure of all things. His inner convictions add to his total knowledge. He is continually looking for that which will amplify his views and give credence to his inquiries. The philosopher is different from the scientist in that he does not seek the reason for a function, but rather for the effect of a cause, and the cause of another effect. He is an individual who recognizes his imperfection in the Cosmic plan. He seeks order in all things. He anticipates the unperceived. If that which is before him does not conform to known causes, he seeks a logical answer.

In his cogitations the philosopher seeks a perfect plan for the realm of existence. He contemplates immortality. The realm of the unknown is a challenge stimulating him to action. In his journey he travels along the road which has been somewhat prepared by his emotions. His journey is upon a highway of thought, thought which inquires into the nature of knowledge, the nature of the physical universe and all that it encompasses; and also he explores into the psychic or inner nature of man. He speculates upon the primary cause of pure being, of the physical universe and of nature.

### ***Joyous Living***

To the philosopher the universe is a world of profundity and fascination. His enthusiasm is sharpened as he inquires into the complexity of things. He analyzes virtue, the content of good, and soul life. First and foremost a philosopher is a humanist; and he sees the universe revolving around the human being.

One of the first steps of the philosopher is to ascertain how we know what we know, and what constitutes knowledge; thus, he contributes much to the advancement of thought. He does not simply endeavor to acquire a philosophic attitude of mind, but he prepares his mind for philosophic thought. The study of philosophy encourages profound thinking and logical reasoning. This establishes the objective of increas-

ed knowledge and understanding, with greater development of perception and higher levels of consciousness.

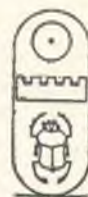
Philosophy culminates in insight, or intuition. A philosopher believes that life will go on and increase in beauty and meaning. He seeks for the highest good of man, which is happiness, rational self-control, justice, responsibility, love, and beauty. The clear-sighted courageous thinking of the philosopher seeks amicable human relationships, the beauty and grandeur of nature, and the ultimate good to result from all joys, sorrows, defeats, and problems of the common human lot.

The human being seems powered with forces that are apparently blind and indifferent. The philosopher is concerned with these forces and with life and its spiritual creativeness. He is concerned with the highest level of thought that can benefit man and help him have a realization of deep satisfaction and rich harmony by provoking further development of insight, reason, and understanding.

Even in a brief analysis such as this, it is obvious that philosophy has more to do with the culture of mankind than one would at first suspect. Once one understands natural laws, he works with them and utilizes them for personal good as well as for the good of humanity. There is a complete adjustment to life and life is lived to its fullest.

Everyone can be a philosopher and achieve a better understanding of himself, of his fellow man, and of the Cosmic universe in which it is our privilege to live. The study of philosophy is, indeed, a journey upon which we bring into the realm of the known that which is unknown.

Rosicrucians are philosophers. To paraphrase a published statement of the purpose of the Order: The Rosicrucian is devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the Rosicrucian Order is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. Of such is the Rosicrucian philosophy of life.







## Alchemy and Alchemists\*

By JOHN READ, F.R.S.

Professor of Chemistry in the University of St. Andrews, Scotland  
(Reprinted from *Nature*, Vol. 168, p. 759, November 3, 1951)



MOST people who think about alchemy in the present age (and there are not many who do) regard it as the pretended art of transmuting base metals, such as lead, into the noble ones, silver and gold. Liebig held the view that alchemy was never anything else but chemistry; from this point of view one may look upon alchemy as the chemistry of the Middle Ages. In its widest and truest significance, however, alchemy was a grandiose philosophical system which aimed at penetrating the mysteries of creation and of life; it sought to place the microcosm of man in adjustment with the macrocosm of the universe; the transmutation of one form of inanimate matter into another was merely an incidental alchemical goal.

The more one studies alchemy, the more complex it appears. It was, indeed, a vast network of rudimentary chemistry, interwoven with philosophy, astrology, mysticism, theosophy, magic, and many other strands. The associations of alchemy with religion and with psychology still offer wide fields of study; in recent years C. G. Jung, in particular, has expressed the opinion that alchemy is no less important to psychology than to chemistry.

Alchemy endured for more than a millennium, that is to say, from at least early Christian times until the end of the 17th century. But alchemy has long been outmoded, and so there is

little realization at the present day of the extent to which alchemical conceptions and imagery permeated the thought and art of the Middle Ages.

Sketched in broad outline, the fundamental ideas of alchemy were: first, that all forms of matter are one in origin; second, that these forms are produced by evolutionary processes; third, that matter has a common soul which alone is permanent: the body, or outward form, being merely a mode of manifestation of the soul, is transitory and may be transmuted. Here are views which in their essentials bear a remarkable resemblance to those of modern physical science. Indeed, in this 20th century "modern alchemy," as Lord Rutherford called it, has shown the possibility of bringing about many transmutations of elements.

Alchemical reasoning was mainly deductive and based on two *a priori* assumptions: first, the unity of matter; second, the existence of a potent transmuting agent, known as the Philosopher's Stone. From the postulate of the unity of matter it followed that this medicine of the metals became also the medicine of man. In this guise the Philosopher's Stone was known as the *Elixir Vitae*, or Elixir of Life.

From this summary it should be clear that alchemy was much more than an experimental science. It was a philosophical system. In their true significance, the efforts made by the

\* Substance of a discourse delivered on August 10, 1951, to the British Association for the Advancement of Science meeting at Edinburgh.

adepts to transmute metals were attempts to prove the truth of the broad philosophical system of alchemy by means of material experiments.

### Origin of Alchemy

The universal patron adopted by the alchemists from early times and throughout the Middle Ages was Hermes Trismegistos, or Hermes the Thrice-Great. In this Greek equivalent of the Egyptian Thoth, the deified intellect, the alchemical fraternity recognized the father of the Hermetic Art and the author of the Emerald Table. The thirteen precepts of this Table formed the articles of association of the so-called "Sons of Hermes": it laid down in cryptic language the guiding principles of their creed.

Thoth, as depicted in ancient Egyptian temples, was sometimes shown with the *crux ansata* (the symbol of life) in the right hand, and a staff in the left. Linked with the staff were a serpent, a scorpion, a hawk's head, a circle, and an asp. Each of these representations had its particular symbolical meaning. Such symbolism was later characteristic of alchemy; and even modern chemistry, the daughter of alchemy, is to a large extent a science of symbols.

The origin of alchemy has often been ascribed to Egypt, otherwise known as Khem, the Biblical Land of Ham. Sometimes it has been supposed that alchemy arose farther to the east, in Chaldea, or even in China. The Chaldeans, as exponents of astrology, associated the sun, moon and planets with specific metals, and also with human organs and destinies. Still farther east, in ancient China, alchemical ideas may be traced as early as the 5th century B.C. in the comprehensive religious and philosophical system known as Taoism. Much later, in the 2nd century A.D., Wei Po-Yang, "the father of Chinese alchemy," wrote the first treatise in Chinese dealing with alchemy, in which he described the preparation of the "pill of immortality," otherwise the *Elixir Vitae*.

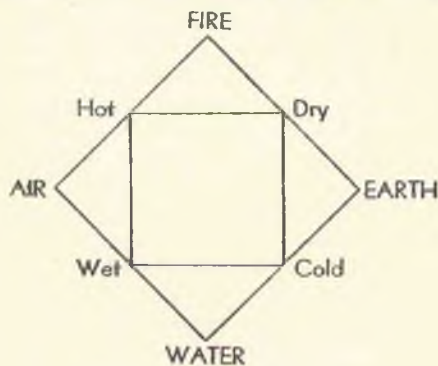
The ultimate origin of alchemy is thus a vexed question. There is little doubt, however, that alchemical knowledge and ideas were gathered from the ancient civilizations of Egypt, Babylonia, India, and China, and brought

to a focus in Greece. From Greece this corpus of alchemy was transmitted to Islam, mainly through Syria and Persia. Eventually the accumulated knowledge of the Muslim alchemists, drawn from these various sources and augmented in its passage through Islam, was brought into Western Europe, chiefly through Spain.

### Alchemical Theory

Alchemy, like modern science, had its guiding theoretical principles. The fundamental theory of alchemy was that of the Four Qualities and Four Elements, often represented in a diagram formed of an outer and an inner square.

The corners of the outer square carry the names of the four elements: fire, earth, water, and air. The corners of the inner square, situated at the mid-points of the sides of the outer square, are allocated to the four fundamental qualities: the hot, the dry, the cold, and the wet. The diagram shows that fire is hot and dry; earth, dry and cold; water, cold and wet; air, wet and hot. These four elements may also be looked



The four qualities and the four elements.

upon as representing energy (fire) and the solid, liquid and gaseous states of aggregation of matter (earth, water, air).

This theory, usually ascribed to Aristotle, may be traced in Egypt and India as far back as 1500 B.C. It is the oldest theory of physical science, and it was very widely held, in one form or another, over a long period. It bears out the statement that "there is a great oneness in the human mind in the matter of broad principle in crude cosmical ideas."

According to the theory, water—one of the four elements of the material





world—is an embodiment of cold and wet qualities. When the cold quality is replaced by the hot one, the element water is changed into the element air, embodying the wet and hot qualities. The idea of transmutation is thus implicit in the theory. Nowadays, of course, this process is viewed simply as a change of liquid water through the agency of heat into the gaseous form of the same substance, and there is no question of transmutation.

In essence, this ancient theory is based upon a primitive mode of thinking sometimes known as the Doctrine of the Two Contraries. This is dependent upon the recognition of a distinction between opposites, such as cold and hot, dry and wet. An apposition of outstanding importance in alchemy was that of the two opposed, or contrary, elements—fire and water. These two opposites came to light in a new guise in the sulphur-mercury theory of the metals, which seems to have been propounded by the Muslim alchemists in the 9th century A.D.

The principle here known as “sulphur” was essentially an embodiment of combustibility, and “mercury” denoted the mineral spirit of metals and also liquidity or fusibility. It was held that when these two natural principles, engendered in the bowels of the earth, came together in a state of purity the result was gold; if they were slightly impure they gave silver; if they were markedly impure they furnished only the baser metals. Beyond this, it was supposed that in states of superfine purity they could give rise to something so much purer than ordinary gold that a small amount of this product (the Philosopher’s Stone) would be able to transmute a very large quantity of a base metal into gold of ordinary purity.

The chief experimental task of the alchemical adept was to imitate, and even surpass, Nature in accomplishing such changes.

In the cryptic expression and symbolic representation of alchemy, sophic sulphur and sophic mercury (as the two principles were often called) assumed many forms. For example, they were known as Osiris and Isis, sun and moon, Sol and Luna, brother and sister, masculine and feminine, active and

passive, giver and receiver, fixed and volatile, wingless lion and winged lioness, and so forth.

It was supposed by the esoteric alchemists, or adepts, that the pure “seeds” of gold and silver (or quicksilver) could be extracted from these metals in the form of sophic sulphur and sophic mercury. These “seeds” could then be combined, often in a liquid menstruum, to yield the Philosopher’s Stone. The succession of processes here concerned was known as the Great Work, leading to the preparation of the Philosopher’s Stone, or Grand Magisterium. The Stone, resulting from the union of masculine and feminine principles, was often symbolized as an infant.

According to these views, in order to prepare the Philosopher’s Stone an initial quantity of gold was necessary. The Stone (often described as a red powder) could then be used to convert base metals into more gold, so that the original gold was “multiplied,” as the alchemists used to say. One of their favourite metals for “multiplication” was mercury, and this choice has been curiously vindicated by modern observations that gold can indeed be produced by transmutation from mercury, although only in excessively minute amounts and at great cost.

In modern parlance it would be correct to call the Philosopher’s Stone a catalyst. Here again the alchemists are vindicated; for what more potent catalyst could be imagined than the neutrons which start and maintain the explosive disintegration of uranium-235 into other elements? “Every thing possible to be believ’d,” wrote the English poet and mystic, William Blake, “is an image of truth. . . . What is now proved was once only imagin’d.”

Alchemical literature abounds in cryptic descriptions and pictorial representations of the blending of sophic sulphur and sophic mercury in the synthesis of the Stone. For example, a wingless lion and winged lioness are shown in playful conflict, with a watery background (representing the liquid menstruum, or Hermetic Stream); an alchemist is depicted in the act of balancing equal weights of fire and water; the Hermetic Androgyne—half man,

half woman—stands above a dragon, signifying the menstruum.

Incidents from the Bible and from classical mythology were also freely adapted to alchemical ends. Thus, in an illustrated manuscript in the St. Andrews collection, the birth of Eve from Adam's rib, with the Serpent as onlooker, is depicted to symbolize the same fundamental idea as the Hermetic *Androgyne*. As an example of another kind, taken from a different source, Apollo and Artemis, with the terrorizing serpent of Juno, are selected from classical mythology in order to furnish a further pictorial illustration of the same conception. Some alchemists went so far as to insist that the whole corpus of classical mythology was nothing more than a complex medium designed expressly to record alchemical truths in concealed allegories and "abstract riddles of our Stone," as Ben Jonson phrased it in his play, *The Alchemist* (1612).

#### **Alchemical Symbolism**

Pictorial symbolism is an ingredient of the first importance in alchemy. Many of the designs were characterized by colour schemes suggestive of heraldry. Among medieval examples, the so-called "figures of Abraham the Jew," dating from the early years of the 15th century, were held in great reverence by alchemists of succeeding ages. These figures were ascribed to Nicolas Flamel, a Parisian alchemist of great repute; they took the form of a series of elaborate frescoes, decorating the arcade of the churchyard of the Innocents in Paris. The designs, executed in colour, were capable of a dual alchemical and religious interpretation. The Biblical story of the massacre of the innocents by King Herod formed a central feature of the series. Herod was pictured as "a King with a great Fauchion." Mothers were shown in the act of weeping "at the feet of the unpittiful Soldiers; the blood of which Infants was put in a great vessel, wherein the Sun and Moon came to bathe themselves." In other words, infants' blood was merely a cryptic representation of the liquid menstruum which was supposed to aid in the conjunction of sophic sulphur and sophic mercury.

As another example, an illustration entitled the *First Key of Basil Valentine*

(c. 1600) shows a king and queen as the central feature. Below the king a wolf leaps over a heated crucible, and near the queen an old man with a wooden leg manipulates a scythe around a cupel. An accompanying "explanation" directs the operator: "Take a fierce grey Wolf. Cast to him the body of the King, and when he has devoured it, burn him entirely to ashes in a great fire. By this process the King will be liberated; and when it has been performed thrice the Lion has overcome the Wolf, who will find nothing more to devour in him. Thus our body has been made fit for the first stage of our Work."

The alchemical wolf, *lupus metallorum*, was "antimony" (stibnite, or native antimony sulphide), used in the heated crucible as an agent for purifying gold, since it "devoured" traces of metallic impurities. The wooden-legged ancient signified Saturn, that is to say, either the slow-moving planet of that name or the dull, heavy metal, lead. The scythe, like other sharp implements, symbolized fire. This part of the design therefore represents the cupellation of argentiferous lead, furnishing pure silver. In brief, the First Key of Basilus shows how to begin the preparation of sophic sulphur and sophic mercury, in readiness for the next operation of the Great Work.

Probably the finest artistic examples of the avowed symbolism of alchemy are the beautiful copper-engravings of Johannes Theodorus de Bry and his associates; these occur notably in various alchemical works of Count Michael Maier, such as *Atalanta Fugiens* and *Symbola Aureae Mensae*, published at Oppenheim and Frankfurt during 1617-18. These plates are boldly engraved; textures are conveyed by different systems of shading; human figures are drawn forcefully and correctly; the compositions have an effect of brilliance and solidity, enhanced by strong modelling and shadows.

Apart from such *ad hoc* pictorial representations of alchemical tenets, a strong alchemical influence pervaded much of the art of the Middle Ages. It found expression repeatedly in the painting, decorative architecture, sculpture and coloured glass of this era. Al-

(Continued on Page 195)







The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## THE MYSTICAL APPROACH



**A**SOLUTION for life's problems has been one of the most sought-after things in human history. Life, being a continuous process of adaptation to the circumstances in which one lives, is constantly presenting problems which the individual tries to overcome in order that his life may run smoothly and that he may attain peace of mind. If the problem is solved, the undesirable situation corrected, then the attainment of a goal or eventual peace of mind is more probable. If the problem is unsurmountable or evades solution from any approach, then life becomes irksome. The problems become larger in one's view than the goal of life itself. Depression, despondency, and

all the associated feelings that contribute to defeat become dominant in man's consciousness.

It is evident, then, that since man has been aware of his problems he has sought their solution. It is a natural tendency for the human being to conserve on effort, so he tries the easy solutions first and the more difficult ones later, unless experience has so impressed upon him the lesson that the only solution is a difficult one. While the human race strives in attaining adjustments to environment, there have always been those human beings who have tried to solve their problems by offering solutions to other people. Some of these individuals have had legitimate means and methods that they have been able to transmit to others; some have been desirous only of taking

advantage of a fellow human's hopes and desires. Nevertheless, everyone, to a certain degree, still searches for a new solution to the problems that confront him.

There will probably be many new solutions evolved, but that does not mean that all old solutions and approaches to problems lack effectiveness. If problems are interfering with the attainment of your goal in life—if you have unsurmountable problems regarding health, social adjustment, economic living, or the eventual attainment of happiness, possibly the mystical approach may be a solution for you. Surprise is expressed by many at the mention of the mystic or of mysticism. Immediately a chain reaction of mental associations brings up something unique, even weird or out of line with ordinary human living. This reaction is of course based upon false premises. It is due to associating with mystery the words *mystic* and *mysticism*.

In the Rosicrucian Order, mysticism is the basis of much of its philosophy, and if we examine this mystical point of view, we find it logical, reasonable, and not in any way beset with peculiar practices and false doctrines. The mystical point of view is fundamentally that of giving to the individual human being the right to relate himself directly to the Absolute. The mystical concept of God is therefore one of mak-

ing possible the realization of God as directly a part of the consciousness of the human being. The mystic states that while God transcends the material world, He is also inherent in every part of it—that all the universe is the manifestation of God. This concept makes the mystical approach a basis by which man can relate his whole life to God or to the Cosmic scheme of things. Man and man's behavior, therefore, becomes not an isolated manifestation or force in the otherwise complicated universe, but is related to everything that is inherent in the whole process of creation and existence.

The mystic point of view represents man as being dual—that is, as having within himself a material body and an immaterial life force. He further postulates that this life force, being immaterial, is a part of the Absolute or of the very nature of God. As man lives, his conscious awareness of this unique relationship can become more firmly established through the years of living, and then, as a result, his knowledge and experience contribute to a harmonious relationship between man, his environment, and the ultimate purpose of life. The mystical approach to the solution of problems is therefore one of approaching the Prime Mover, the First Cause of all being, and intimately relating man to the source from which he came and the purpose for which he was made.

### THE BLIND WILL SEE!

Knowledge is here for the asking—for all who want to know.

We have never set limitations on the pursuance of Rosicrucian knowledge—and this is true even for those who cannot see. They *now* may read inspiring and useful Rosicrucian lessons and books. Many years ago, the lower degrees of the Rosicrucian studies were being transcribed into Braille for the *blind*. Today, Braille lessons are available to AMORC members in the higher degrees. Also, available in Braille to members are these leading books in philosophy and metaphysics:

*Mental Poisoning*

*Rosicrucian Questions and  
Answers*

*Mansions of the Soul*

*Rosicrucian Principles for the  
Home and Business*

To AMORC members who are blind, the lessons, as well as books, are available *without cost*. If you have a friend in the United States who can read Braille, who is interested in obtaining these esoteric studies, write for further information to: Braille Department, Rosicrucian Order, San Jose, California.





# Modern Psychology and Old Truths

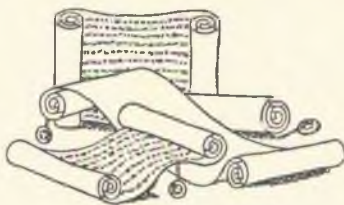
By FRANCIS KORDAS, F.R.C., of Hungary

WESTERN analytical psychology—or depth psychology—is organically adapted to ancient mystical teachings as represented by Rosicrucianism. According to scientific theory the basis and root of mental life is the unconscious. The goals of depth psychology are the awakening of social feeling; the attainment of objective and subjective reality through the comprehension of things and events; and the achievement of nonattachment. These exercises will relieve the personal Ego from the troubles and depressions of everyday life.

S. Freud realized that the mind-functions of man are guided by nonconscious effects and factors. He penetrated into the background of mind and into its chaotic, dark, and mysterious depths. But Freud isolated man from the social-economical collective organization—society—and, since he stood on the basis of limited and unilateral materialism, his constructed doctrines got into contradiction with themselves and with life's experiences.

Alfred Adler, relying at first on Freudian discoveries, established the system of individual psychology. He recognized behind human consciousness the connections and cooperations of the human character and the thinking faculty. Adler later advanced his own theory of the inferiority complex and the will to power. By this theory he endeavored to solve the causes for psychopathic illness.

C. G. Jung explored the connections and correlations between character and the instinct-world, recognizing the immense role of the collective unconscious in the human mind. Thereby, he arrived at the secret meaning of symbols. Unconsciousness is the hidden center of the mental world. Jung demonstrated



clearly that mere thinking does not allow us to experience reality; and, therefore, we need a special state of mind, an undisturbed inner silence of reflection without thoughts, in order that we may evoke

the primary symbols in the deep whirlpool of the unconscious mind, from which rise all manifestations of life.

Rosicrucian psychology appreciates these facts revealed in the last decades by modern Western psychological schools (experimental, social, and comparative psychology, behaviorism, formalism, psychoanalysis, personalism, etc.), but Rosicrucianism also includes the centuries-old theories and practices, such as the ancient Oriental yoga, the mental alchemy of Tibet, the *Book of the Dead* of Egypt, and so on. At the same time, it is a sure and bold guide to *Synthetical Psychology*, which constitutes the shaping.

According to this theory, between the conscious waking state and sleep there is a peculiar transitional stage, on the borderline of manifestation and non-manifestation, which with certain exercises can come under control. This condition is a subtle, trancelike consciousness. Certain knowledge can be attained by the searching mind only on such plane of consciousness. To achieve this, one must first create a perfect silence of the mind. By such attunement, one may experience Soul Consciousness.

Soul—or Cosmic Consciousness—is invariable. Only the manifested world—Nature—changes, develops, flows, and whirls. Since the human mind is also a creation of Nature, mind, too, must be observed as an object; on this plane, mind is no more a subject, but a mere object, a thing. Though our senses are functioning, yet we see the external world and the inner mental world of

# Meet Me At The Fountain . . .

at the  
**ROSICRUCIAN CONVENTION**  
July 6th to 11th

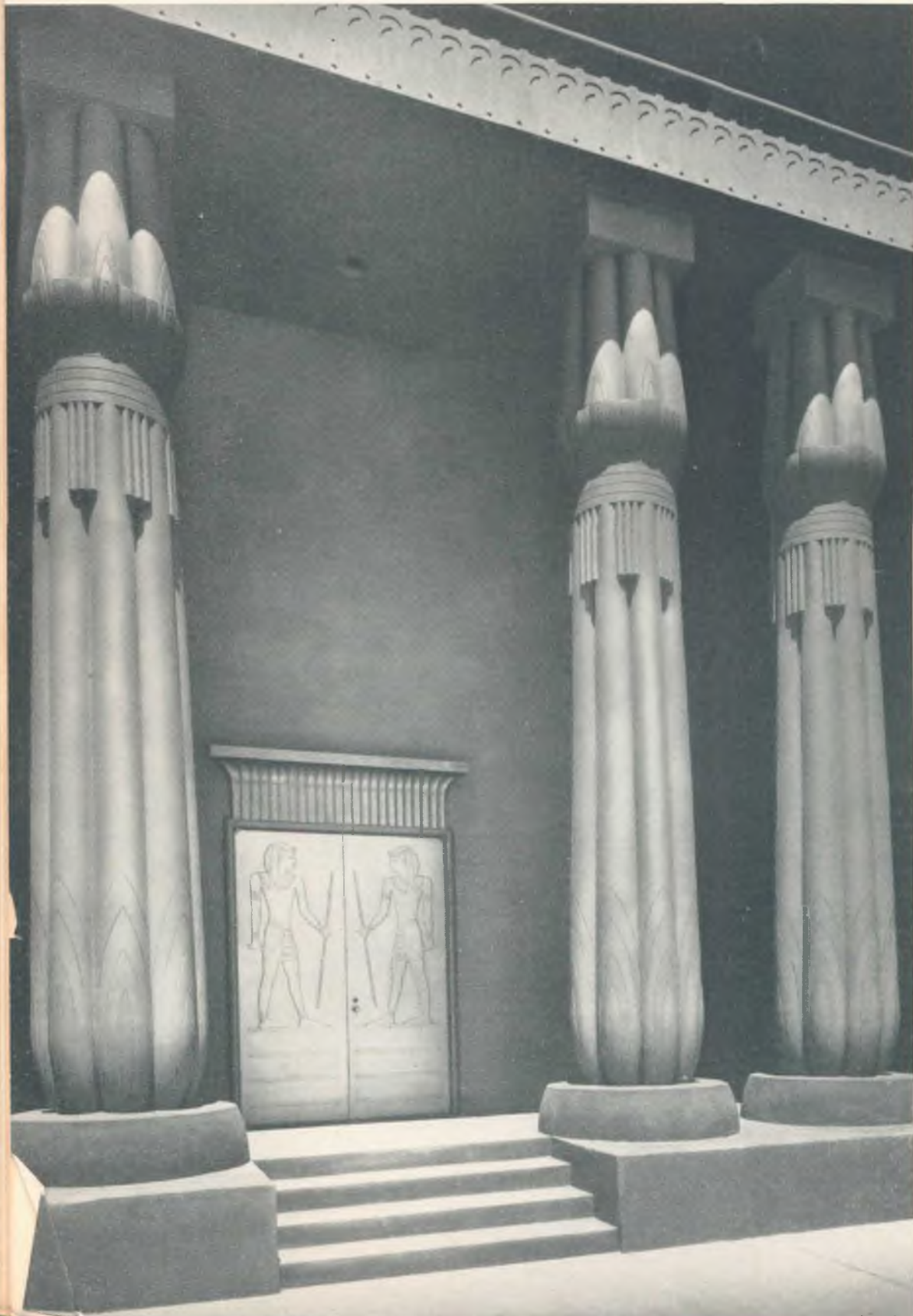
HERE is the crossroads of Rosicrucian Park—the fountain is the popular gathering-place between Convention sessions. Its waters seem to symbolize the flowing spirit of *fellowship* that imbues members from throughout the world who attend this International Rosicrucian Convention. Here you will find those whose thoughts and ideals are in sympathy with your own.





# *Within This Stately Edifice*

Beyond this threshold is the magnificent Supreme Temple of the Rosicrucian Order. Come and share the unusual events that will transpire within it during Convention Week.





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THE diversified activities of a Rosicrucian Convention have an appeal for everyone. You can attend private Degree classes—participate in fascinating fraternal rituals and initiations—witness demonstrations of the laws of nature in Rosicrucian laboratories—enjoy personal interviews with class teachers and officers—meet interesting persons from distant lands. *Left:* typical informal discourse being given in the Francis Bacon Auditorium.

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PERHAPS this will be your first Rosicrucian Convention—do you wonder what benefits, surprises, and thrills may await you? Each hour of the day there is an activity which has been designed to satisfy the interest of the member. The days go by in a pleasant whirl of enthralling functions—below are but a few of the many activities awaiting you.

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- Personal interviews with Rosicrucian officers and class instruction.
- Lectures on subjects of science, art, and philosophy—illustrations and demonstrations.
- Picnic lunches on the grounds—social hours—a mystical play, entertainment, dances.
- Personal demonstrations of Rosicrucian mystical and metaphysical principles.
- Talks on current events and world problems by experienced observers from throughout the world—membership forum.
- Personally escorted tours through the Rosicrucian Egyptian Museum—Art Gallery—Science Museum—administration buildings.



Some of the joyous throngs who have just participated in a Convention Session in the Francis Bacon Auditorium.

Here is the opportunity—as shown below—to inspect rare old manuscripts of esoteric Orders and books, by the great masters, preserved in Rosicrucian archives.





# Plan Now To Attend

## MAKE YOUR RESERVATIONS EARLY

WRITE at once to the *Rosicrucian Convention Secretary*, Rosicrucian Park, San Jose, California, and ask for full information about reservations. A list of available hotels, motels, and other accommodations, giving rates and addresses, will be sent to you *without cost*.

Do not delay—be certain that you obtain the accommodations you want by writing now.

Remember California weather in San Jose, located in the beautiful Santa Clara Valley, is delightful in the summer. Further, while you are in San Jose you are but a few miles from famous scenic spots which you will not want to miss. Attend this Convention and fulfill an obligation to yourself.

### A DATE TO REMEMBER — JULY 6-11

(Only Rosicrucians are eligible to attend.)

Below is one of the attractive interiors of the Supreme Temple which is designed after ancient temples on the Nile.



Many artistic vistas like this one await you in Rosicrucian Park.



mind, as if from a high mountain. This is a state of perfect peace and blessedness. In this condition we realize that the greatest burdens and troubles of life are in the "personal ego" and in the instinct-world; therefore, we try to liberate our soul-personality from the emotional plane of the instincts. Thus one reaches the unforgettable joys of peaceful liberation and inner illumination which is the highest happiness in life.

In accordance with Rosicrucian concepts, man is by no means an insignificant speck of dust in the Universe—as taught by the Western psychological schools—for man himself is a whole Cosmos, a microcosm in the macrocosm.

Western psychological and philosophical "masters" are constructing fictive theories about the essence of existence, of life and Soul, whereas, Rosicrucianism recognizes this essence directly through processes of meditation. Rosicrucian psychology stands on the

basis of comprehension by direct perception. It does not know fear and uncertainty; therefore, history reveals it as courageous, full of optimism, and life force.

Truth is attained not by simple learning but by flashes of illumination. We are not bound by any prejudice, habit, or false belief, for we train ourselves to recognize and adapt mental truths of the ever-changing, ever-varying world which is in constant evolution and devolution. Our discoveries are compiled and left as a heritage to searching neophytes.

In the absolute consciousness of the Soul—that is, Cosmic Consciousness—we find ourselves at last, with God revealed to us. When man reaches the end of the road of evolution, he will be liberated to the full, and he will merge with the Divine Consciousness from which he once became strayed. Thus a series of incarnations fulfills its purpose in mastership.

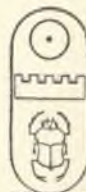
### THREE WEEKS AT ROSICRUCIAN PARK

Recreation and study constitute the foundation of a term of three weeks at the Rose-Croix University. The Rose-Croix University student has opportunities not offered in any other phase of the organization's work. After the hours set aside each day for class instruction, there are provided, in the day's activities, special lecture periods by the Emperor, the Supreme Secretary, and the Grand Master, as well as by members of the faculty of the Rose-Croix University. In addition, the Santa Clara Valley offers many recreational facilities. Every Sunday during the University term, students participate in various tours to points of special interest and of scenic beauty on the California coast.

There is still time for members of AMORC to make arrangements for attending this year's term of the Rose-Croix University which begins June 16 and continues through July 5. Special courses in Rosicrucian Healing, Rosicrucian History, and the sciences and arts, have now been prepared. A complete faculty is ready to be your individual instructors in these and many other informative and never-to-be-forgotten periods of instruction available only to members of the Rosicrucian Order and obtainable nowhere else. Write today for further information as to how you can become a member of this year's student body, and an associate of members from all parts of the world in the study and recreation provided by a term at the Rose-Croix University.

### AMORC INITIATION

The Sixth Temple Degree Initiation will be conferred upon eligible members by the New York City Lodge, 250 W. 57th Street, on Sunday, May 25, at 3:00 p.m.







## Temple Echoes

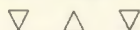


**I**MAGINARY Portraits" were the March offering of the San Jose Art Gallery in the Rosicrucian Egyptian and Oriental Museum—the work of Marcel Vertès. Visitors were treated to Mr. Vertès' impressions of the prominent and well-known as they appeared in early childhood, illustrating Wordsworth's thought "the child is father to the man."

The pastime of looking backward or ahead in matters of personal appearance is common enough and Mr. Vertès doesn't ask to be thought original. Once, he put on canvas his impression of how his wife looked at the age of five. She was so enthusiastic that he broadened the field of his imaginary portraits to include studies of George Bernard Shaw at twelve; Winston Churchill at one; Charles De Gaulle and Albert Einstein, at nine. The public figures we know are easily seen in the chubby "dogged-does-it" stance of Baby Winnie; the gauche De Gaulle in the garb of a French matelot; the yellow-haired stripling Bernard; and the moon-faced boy with the aureole mop of springy black hair that must have been Albert.

Nor are public figures among the women any less brilliantly hit off: Eleanor Roosevelt at eight, looking like a rumpled study done by an inexperienced Renoir; Greta Garbo wanting to be alone even at the age of eleven; Helena Rubenstein, Elsa Schiaparelli, Talulah Bankhead.

There is so much fresh fun in each of these portraits that one wishes there were more: Elsa Maxwell, Gertrude Stein, or Charles Laughton, for instance.



The Supreme Secretary was away from Rosicrucian Park during part of March for the purpose of addressing lodges and chapters in the Southwest. He was the honored guest at the Phoenix Rally, which produced many surprises—heavy rainfall, for one thing.

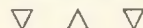
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True fraternalism among the Arizona Rosicrucians was shown by the attendance and participation of the members in the first rally held by the Phoenix Chapter on March 15 and 16. Rosicrucians arrived both Saturday and Sunday from all parts of the state, including Winslow, Clarkdale, Yuma, Superior, Globe, Glendale, and Buckeye, as well as a delegation from the newly organized chapter in Tucson, despite the unseasonable weather. A gentleman from Yuma phrased the general sentiment with "How could we miss it?"

Those members who attended this event are already looking forward to the next state rally which probably will be held in Tucson.

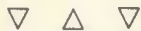
The public meeting held Saturday evening was attended by approximately 350 persons, many of whom expressed a desire for learning more about the Order.

Special credit for the success of the rally goes to Frater Thomas J. Croaff, Jr., Rally Chairman, who also did so much toward the organization of the Phoenix and Tucson Chapters.



Dean Arthur Piepenbrink of Rose-Croix University and member of the AMORC International Lecture Board is once again in Rosicrucian Park after an absence of eight months. He reports an encouraging increase in applications for this year's session of RCU and urges all interested to make sure that their

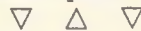
matriculation examinations are sent without delay.



The latest report is that nine performances of Ritual Drama No. 1 have been given by various lodges and chapters throughout the jurisdiction. This drama, *Book of the Gates*, is taken from the Egyptian *Book of the Dead*. All groups that have performed it, have been sent the second in the series.



Frater C. A. Johnson, retiring Master of the Oakland Lodge, was the speaker at the March 11 convocation in the Supreme Temple. This was in accordance with the Grand Master's practice, initiated this year, of inviting Masters of nearby lodges to speak in San Jose.



After some three months spent in research and construction, Frater Oronzo Abbatecola of the AMORC staff has completed a surprisingly satisfying and effective item for exhibit in the Rosicrucian Egyptian and Oriental Museum. It is a scale model according to Koldey's findings of the Tower of Babel. Built of plywood and plaster, the model, some four feet square, embraces not only the terraced structure itself, but also the area surrounding. It is imposing even on a scale of 1/16th of an inch to a foot.

The first level is black, honoring the god Ninib, the equivalent of the Greek Kronos and the Latin Saturn; the next level is orange, the color of Marduk or

Jupiter. The third fourth, and fifth stages are red, gold, and yellow, the colors of Nergal (Mars), Shamash (Sun), and Ishtar (Venus). The sixth terrace is dedicated to Nabu (Mercury) and is blue. The final stage is silver, the color of the moon.

All who have seen the model have been impressed with its accuracy and with the feeling of awe and reverence the original structure must have evoked. Tiny figures, made also to scale, emphasize the grandeur of this earliest of skyscrapers.



Each ending is but another beginning, whether in the year or in the circle of individual experience; even so, many endings are significant and worthy of celebration. Houston, Texas, Chapter of AMORC, thinks so anyway. In February it celebrated the closing of its first seven-year cycle of activity. Past Masters of each of those seven eventful years presented the highlights of their administrations—the successes, the failures, the hopes, ambitions, and the progress made toward the goal.

Charter members present were publicly thanked for their often unrecognized efforts. A birthday cake with seven candles and encircled by seven red roses also made its appearance. Houston evidently knows how to give itself a party. From all accounts it was so much enjoyed that already Houston is looking hopefully forward to another birthday.

## FOR YOUR FRENCH FRIENDS

The constant addition of languages to the Rosicrucian library, in the form of our favorite books, is bringing about a true international understanding among members. We now have available in French:

### MANSIONS OF THE SOUL LES DEMEURES DE L'ÂME — LA CONCEPTION COSMIQUE

Herein are the answers to the age-old questions: why am I what I am—and why others are doctors, lawyers, bankers, clerks, housewives, and so on; why some are prosperous and others in dire need; why men are called *equal*, when such inequalities exist.

Only a limited number of this book bargain are in stock—first come, first served! Copies printed in Europe, were rushed to America by request, to fill a demand for this special edition. Order your copy today. This book will be available for only a limited time! Clearly printed, and bound in good paper: 298 pages. Price \$1.85—in French.







## Esoteric Beauty

By RALPH M. LEWIS, F.R.C.

### LESSON ONE



**A**HUMAN's relation to beauty is twofold: first, there is the beauty which he seeks, or desires to acquire; second, the individual himself may become beautiful. When one seeks beauty in the world, it is that he desires to acquire something or a condition which is pleasurable to his senses. Therefore, beauty of the world is whatever engenders within us pleasurable sensations. A rose may be beautiful to the olfactory sense, if it is fragrant. Likewise, a sunset may be beautiful to the visual sense because of the refraction and dispersion of the sun's rays. A sapid liquid, or a concordant sound, may be beautiful to the particular sense which discerns it. In fact, there are many words which are synonymous with *beautiful*, depending upon our experiences, such as, for example, fragrant, delicious, or harmonious. All of these expressions mean, in effect, *beautiful*. The search for beauty in nature, then, is the endeavor to surround oneself with things which are conducive to one's objective well-being.

The human is a composite being. His nature is very diversified, consisting of a number of elements and functions, which, for centuries, have been a source of controversy among theologians and philosophers alike. There has been advanced the theory of *duality*: that man has body and soul. Also, there is the doctrine of *trinity*: that man is composed of soul, body, and mind. Some

have declared these elements of man's nature to be actual substances; others, in turn, have said that they are but attributes or aspects of a single substance.

Further, some have considered these elements as binary cosmic forces striving to unite. These forces are held, as well, to be antagonistic at times. Some philosophers have declared and affirmed that when certain forces do unite, it is but a marriage of the moment, the soul ever striving to go its way, the body writhing under the divine mantle. Such a concept was the Orphic doctrine. Regardless of these theological and philosophical speculations, for all practical purposes it must be admitted that man is composite. Man is not only what he is at any given moment—that is, what he appears to be objectively—but man is also that which he can become. Most certainly, the potentialities of anything must never be overlooked.

Each human is more than a corporeal being; he is more than an aggregate of visual appearances. The human is also a potentiality of thoughts, which result in certain behavior and which can and do influence man's external world. Consequently, beauty cannot be limited to personal physical attraction. For the human being, it must as well include man's potentialities—the things which he, as an individual, can come to manifest.

#### *Ideals Vary*

The physical beauty of a mortal is of varying ideals. After all, if beauty were an inherent quality, if it were an ingredient, a substance that actually

existed in the objects which are said to be beautiful, then it would be perceived and recognized alike by all people. All humans crave that which gratifies the qualities of one or more of their senses. Each sense, as we know, has its quality, and we clothe the qualities of these senses in ideals. These ideals are commensurate with the varying experiences of each human life. As the years march by, there are certain things which we have come to perceive as representing to us the greatest enjoyment that can be derived for each of the senses. An ideal of beauty possessed by a mechanical engineer, we may say, would be a complex machine, magnificently engineered, precise, accurate in its functioning. Such an ideal would most certainly be different from the one held by the poet or the musician. A young woman's ideals of beauty are often quite different from the older woman's concepts which are the result of her experiences and contacts with life.

This brings us to the question of what constitutes beauty of face. We all speak frequently of a beautiful face, but just what do we mean? What is our standard or gauge for determining this beauty? Commonly, a beautiful face is one that has no prominent features. In other words, neither the eyes, nor the nose, nor the mouth stands out conspicuously. When the elements of the physiognomy are *uniform*, the attention value of the face then has a passivity. No observer is moved to critical analysis of any one element or feature of the face. Consequently, it is beautiful because it is restful or harmonious in its uniformity.

Some men are called *handsome*, a synonym of beautiful, because of their physique, that is, their height and the breadth of their shoulders. This concept of beauty arises from the feminine ideal of what constitutes masculine attractiveness. It is probably founded upon the diametrical opposite of feminine characteristics. As we have said, experience causes a change in our ideals of beauty. Later in life, one may call the handsome face the face that is rugged and strong, possibly because it suggests a contact and conflict with the vicissitudes of life. When we run the

gamut of the emotions, such as fear, love, hatred, these play upon the facial muscles and leave their stamp on the face.

Charles Darwin, noted anthropologist, in his renowned work, *The Origin of Species*, declared that the facial movements are signs of three principal emotional expressions. He contended that the facial movements are but a continuation of practical movements, that is, a continuation of the movements of our bodies, hands, or legs. The movements of the muscles of the face are toned reactions of a previous violent muscular action. A person who is melancholy or seemingly depressed will often have depressed muscles around the corners of the mouth. These are held to be remnants of vocal grief, when man, in his more primitive state, was less inclined to control his emotions, he would open his mouth wide and give forth with a cry. Furthermore, the closing of the mouth tightly and the gritting of the teeth is a sign of mental determination. It is remnant and adjunct of some physical strain, when the gritting of the teeth and the tightness of the lips were in accord with the more violent physical muscular strain.

J. Piderit, German anatomist of a few years before Darwin's time, held that facial movements are an adjunct of the sense organs, the facial movements assisting or impeding the sense stimuli. For example, we open our eyes wide to see better or partially close our eyes to shut out something. Certain positions of the nostrils, as well, facilitate or impede the sense of smell. The individual with unpleasant thoughts will often be observed to partially close his eyes and to pucker up his mouth as if to shut out bitter tastes and bitter sights. Conversely, with pleasant thoughts one will open his eyes wide in order to be more responsive to a corresponding pleasant sight. The pleasant thought will cause the mouth to be sweeter, the nose more mobile or relaxed. The illustrations (see next page) will make this point about facial movements, as corresponding to our emotions better understood.





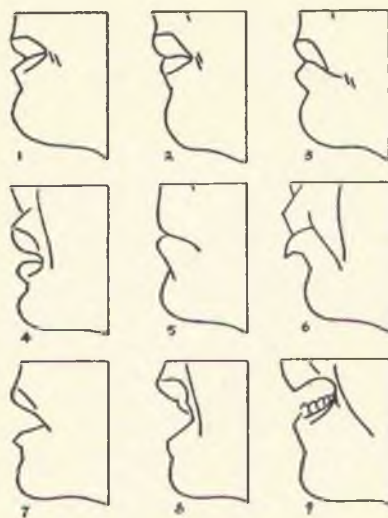


Fig. 1  
Normal

Fig. 2  
Sweet

Fig. 3  
Bitter

Fig. 4  
Very  
Unpleasant

Fig. 5  
Stubborn

Fig. 6  
Stubborn and  
Unpleasant

Fig. 7  
Attentive

Fig. 8  
Unpleasant and  
Attentive

Fig. 9  
Snarl and  
Sneer

Through observing and watching the persons with whom we come in daily contact, we have become accustomed to these patterns in facial movements. We consider them as examples of the expressed emotions of the individual, each facial movement a sign of certain emotions; these patterns have helped to form ideals of beauty. In other words, we accept as beautiful certain patterns of facial expression. A face seeming about to break into a smile is called *pleasant, charming, handsome*.

Real human beauty consists of characteristics which are acceptable to all normal adults of any age and do not appreciably change with time. Such beauty is not the same as that which one seeks outside himself in the world of things. It is a beauty that must be developed *esoterically* or within oneself. However, it does manifest to others, *exoterically* or outwardly. We have said that beauty is that which brings pleasure to us. We may behold our own esoteric beauty with pleasure. However, unlike physical beauty, it engenders no personal conceit or arrogance. In fact, vanity and conceit in them-

selves would be a behavior quite inconsistent with esoteric attractiveness and would be rejected as ugly by one who was esoterically beautiful.

### **Mind and Morals to be Cultivated**

What are the factors of esoteric beauty? How does one develop them? When one tries to cultivate physical beauty, that of the body, he or she usually strives to conform to the prevailing social ideals of what constitutes that beauty. The Caucasian, for example, will resort to curling his naturally straight hair. The fluffiness of the curled hair suggests softness commensurate with the ideals of feminine beauty. Many of the Negro race, who, by nature, have curly hair, will attempt to straighten it, because they believe that the contrast or distinction will make them more attractive in the sight of others. African aborigines, by the use of certain mechanical devices from birth or early childhood, will begin the elongation of the neck to conform to their ideal of beauty. In Gautama Buddha's time, it was customary to wear heavy ear ornaments fastened to the lobe of the ear, and this resulted in the elongation of the ear lobe. Eventually this elongation became the sign or ideal of beauty in those times. Artists and sculptors, in executing figures of that time, which we see today in paintings, and in remnants of Buddhist temples, show this exaggerated length of the ear lobe to express the ideal of beauty.

For esoteric beauty, there are two factors or substances which one must develop. One of these we shall call *mind substance*, the other, *moral substance*. Like physical beauty, these factors must likewise conform to certain ideals. However, the ideal of esoteric beauty must be corresponsive; it must meet the needs of social and *Cosmic* laws as well. For an analogy, let us suppose that self-discipline, the control of our emotions, is one of the elements of esoteric beauty constituting an ideal. The ideal would fall short, if it prevented us from supporting the advancement of society which necessitates a display of such feeling as compassion or fortitude. Esoteric beauty is not static; in fact, it is *dynamic*. Esoteric beauty is forever compelling the individual to

organize the things of his objective world so as to be in harmony with the ideals which he possesses—and such ideals never retrogress. They proceed along in one direction. They continually *ascend* toward perfection. Thus, in each generation, that which conforms to esoteric beauty, unlike many of the ideals of physical beauty, is more beautiful than it was in the preceding generation.

Let us now consider mind substance, the first of the two factors of esoteric beauty which one must develop. The substance of which mind consists is *consciousness*. Consciousness cannot in itself be realized as an absolute state. In fact, consciousness is always identified with one of two general characteristics; that is, it is always associated with *experience* or *motive*. Experience is the passive characteristic of mind substance, or consciousness. We perceive extended impulses, vibrations of the forces and energies around us. Light waves cause us to have visual images, to see forms and colors. Vibrations of the air cause us to perceive sound. These impulses are acting upon the mind. They are the experiences which the mind has. The mind, of course, is not the prime mover. It is being acted upon. Let us think of consciousness as the surface of a pond. Then, let us think of this pond as agitated by a stone falling or being thrown into it. Immediately, with the impact of the stone, ripples or concentric lines are formed upon the surface and spread out. These waves, with their crests and their valleys, we may liken to the experiences of the external world which we have. Concisely, the impact of vibrations from the world outside our-

selves upon our minds, causes what we call *consciousness* and its sensations.

The pond cannot escape having waves, the result of the stone striking its surface. These waves must form due to immutable laws. The human mind, likewise, cannot escape perceiving the forces and energies about it. When these *impinge upon consciousness*, we have experiences. The mind's reaction to the world, its response to these impulses, is its *passive* characteristic. All phenomenal knowledge—that is, the knowledge that comes to us through our senses—is but the passive characteristic of mind. Consequently, the saturation of the mind with learning, the pouring into our minds of the facts of our objective experience, is not, in itself, wholly satisfying. The accumulation of facts does not provide that pleasure, as we have said, which amounts to esoteric beauty.

To use a homely analogy, no accumulation of building materials, such as lumber, cement, steel, and brick, provides the same satisfaction as does the assembly of those materials into some specific form. The plan for building is the *ideal*; the materials, the objective things, must participate in the plan, conform to it, so that the plan is realized, if it is to bring satisfaction. The beauty of a house is the creative attainment—the building of it, the fulfillment of the conception of the house itself.

Perception, that is, the use of our objective receptor faculties, is like a delivery service to the mind. It only provides our consciousness with materials, and is not sufficient for *intellectual* beauty.

(To be Continued)



“The organization (AMORC) has never participated in political matters or religious dissensions and has always been a strict upholder of government, law and order, and a respecter of the constitution and flag of every country.”

—DR. H. SPENCER LEWIS, F. R. C.







## Ethics of Mysticism

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Mystic Triangle*, March, 1928)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



MANKIND has been endowed with *mind* and *will*. These are God's greatest gifts to living, conscious beings. Furthermore, God intended Man to use his mind, to exercise and express personal will and determination, and become master over the inanimate things of the earth and over his own evil designs as well.

Each one of us is not yet infallible in his comprehension and understanding. It may be that we believe we are right in our judgment of persons and conditions, but just because we have an honest belief in that regard does not make our judgment correct. And, while we make occasional mistakes in judging other persons and their affairs, we do not make many mistakes in the judgment of our own selves and our own affairs. Naturally, we are biased in our favor, and most naturally we believe that we understand our own selves so well that we can see many reasons for condoning, excusing, and overlooking essential points.

Perhaps the one great error made in regard to the application of mystical laws is in the effort to use them to *force* certain conclusions of their own into the minds of one or more other persons. For instance: a common de-

sire is to make someone agree to or concede some point that is contrary to his belief. Here we have a serious problem indeed. It may be that one is seeking a certain privilege, a grant, a concession. It must come from some person in power or legal authority to give it. That person, for certain definite reasons, refuses to comply. Now, should the mystic use some occult powers to *make that person* do as desired, even against his desires to do so? That is the question often put to us.

Let us analyze such a problem. Let us say that A is seeking a loan on fair security from the bank, and the bank president, B, after due consideration declines to comply. Not expecting such a result, A makes further pleas to the bank president, and he promises to look into the matter a little more—and again refuses. Now A wonders if he can use any mystical principle to make B comply, even against his decision. Naturally, we tell A that it cannot be done—and furthermore, he should not try to do it.

All of AMORC teachings are intended to help men and women to make their minds stronger in their ability to hold fast to convictions and conclusions, and to so educate men and women that they will be able to properly judge, reason, decide, and come to fair and honest conclusions. If occult or mys-

tical training and development would give to one person the power to override the decisions and *will* of another, or to inhibit the faculties of reason of another person, it would be the most unfair, unjust, and ungodly principle to be found in the whole universe. Fortunately, and praise be to all the Divine Laws, it is not so. Man's mind is just as safe in its sovereign domain against the domination of other minds as is God in His domain against the dominations of evil.

I have said that it is not *possible* for one mind to arbitrarily control another against his will, and therefore it is useless for the student of mysticism to think of trying it. I must say, however, that from the Rosicrucian point of view, it is also a serious matter to try to do so. It is a *violation of the ethics* of Rosicrucian mysticism for any Rosicrucian to attempt to *force* his mind upon another or to attempt, by any process that is occult, to refute the honest decision that another mind has reached.

#### ***Cosmic and Man-made Laws***

Who established such ethical laws? The Cosmic! Perhaps you have never realized that there are ethical laws in the mystical world and that it is more dangerous to attempt to violate those laws than it is to violate any of the man-made laws of this earth.

The Cosmic laws say that a man's personal, private affairs are to remain private and personal so long as he chooses to have them so. Any attempt on the part of another person to use mystical or occult methods to pry into those affairs is a violation of the *ethics of mysticism*. The Cosmic laws also say that whatever a group or body of men or women have agreed upon as sacred, private and limited to certain times and conditions, shall remain so, and any attempt on the part of one or more persons to use occult or mystical laws to thwart that decision is also a violation of the ethical laws of mysticism. The Cosmic laws state, too, that a man's ability and divine gift to reason, analyze, conclude, and to decide for himself shall remain his privilege and prerogative, and he shall also have the right and will power to *carry out his decisions*—whether wrong or right—without any occult means being used

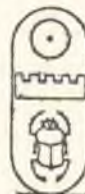
to inhibit that power. Any attempt to interfere with that power by occult or mystical means is a violation of the ethical laws.

All violations of the ethical laws are punished automatically by the laws of Karma or Compensation, as are all other violations of natural or divine laws.

I have just said that each person is guaranteed by the Cosmic the power to reach his own decisions—when in sane and sound mind and body—and to carry out such decisions, *whether right or wrong*. God has given man a mind that can reason; and his memory was given to him so that he could remember and bring to his aid all the experiences and lessons he has learned in order to be able to make proper and logical decisions. MAN IS MOST CERTAINLY FREE TO CHOOSE, and is a free agent in all his acts; but he must compensate if he makes a wrong decision and acts accordingly, just as he receives reward for deciding correctly and acting correctly. God might have arranged the scheme of things so that man would have the mind of God and the love of God in his heart and being, and could do no wrong or even think no wrong. In that case man would not have been a free agent and he would have no need for a mind that can reason, a consciousness that could choose or a will that could determine what to do.

Man has ever had the ability to discern between the urge to do evil and the urge to do good; he has always had the mind to analyze, reason, and reach an INDEPENDENT DECISION OF HIS OWN, with the still greater power and ability to CARRY OUT HIS DECISION. God does not attempt to stop man when he reaches a wrong decision and is about to yield and carry out an error. Instead, man is permitted to work out his decision, discover his error, suffer the consequences and learn a lesson that will enable him to make a better choice the next time he is confronted with the same problem.

And, if God does not attempt to use his OMNIPOTENT powers to stay a man in his decisions, or checkmate him in his determination to commit an error, *it is most certainly not within the power of another earthly mortal to do*





it, even in the name of mysticism; and any attempt on the part of man to do so is an attempt to use a power not even assumed by God. Therein lies the ethical violation. It is an attempt on the part of man to assume that he is greater than God or more privileged than the Father of all.

#### **Unfounded Prejudices**

Can no laws or principles be used to help ourselves, in such cases as the one cited? Suppose that the loan from the bank was an absolute necessity, and not wholly a selfish need; and suppose that the security was good and my motives right, and I knew that I could repay the loan in the proper way; can I do nothing to make that bank president see the truth of the matter and agree to the loan? Here we have another matter altogether. The very wording of the question suggests the answer. It is one thing to convince a man that his reasoning is faulty, his decision unjust or unfair, and have him agree to your proposition. It is an entirely different thing to attempt to inhibit a man's reasoning, so that while he still believes he is doing the wrong thing, he will submit to some psychological or mystical power and agree to what he believes is wrong. Do you see the point of difference? It is an *ethical point*, it is a godly point.

Truly we may use every means to convince another of a sound argument based on truth. In fact it is our duty to use every method available to help another human being to reason properly and reach a correct conclusion. But the conclusion must be reached after free and independent reasoning. The conclusion must be a result of analysis and study.

In the case of the bank president—and this case is simply typical of hundreds of others—he may be laboring under some false impressions which he would freely and quickly cast aside *if he knew the truth*. But it is his inalienable right to reason freely and exercise every bit of his reasoning powers without external inhibition. He may be prejudiced against the person asking for the loan, and every reasonable method should be used to help him see that his prejudice is unfounded. He may not see or realize the safety of the security

offered, and every reasonable method may be used to help him see that point. Mystical methods may also be used to help in these matters, by concentrating on the *true facts* as you know them, but not attempting to force him, even in your thought, to make his decision. That he must be allowed to do of his own accord *after* you have given him the facts for his consideration.

#### **False Training**

I know only too well that some systems of occult or mystical philosophy try to make the student believe he is justified in using any occult method he thinks he knows, or any psychological trick they try to teach, to make himself a master of other persons' minds. But it is a false system, it is a harmful system, it is a failure in producing results and a harm in the reaction it brings to the student himself from the Cosmic.

In the Rosicrucian teachings we try to make each and every member understand the proper process of reasoning. We try to show him how he can get facts to use in his reasoning. We attempt to show him wherein he has been misled and mistaught in the past in regard to many things which have an important bearing upon his reasoning. All of this is to enable him to reach better decisions. This will eventually prevent him from reaching erroneous conclusions and acting in error. We also teach him how he may transmit to the mind of another the impressions he wishes to transmit, but we constantly warn him that to attempt to transmit falsehoods, evil, and unjust thoughts will not only FAIL in its sinister purpose, *but bring a Cosmic reaction* upon him as a rebuke from the Cosmic Laws.

To the Rosicrucian of sound training, there is no need for moral laws made by man, nor legal rulings by the courts of the land. If he cannot ethically do anything, he cannot do it at all. The Cosmic code of ethics will cover every act of man, and all of the man-made laws are simply attempts on the part of man to interpret the Cosmic laws. The interpretations are generally very crude, indeed, and do not serve the mystic as well as do the ethical laws of the Cosmic.

To the mystic the ethics of mysticism and of life generally, constitute all the principles of every religion, of every code of law that man has made. He knows that he dares to do many things *if he is willing to pay the price of the Cosmic Laws of Karma*—but, what a price! Man, too, has arranged a set of punishments for violations of his interpretations of the Cosmic laws, but man smiles at these very often. Many men have been willing to *pay the price that man demands*, but would never

agree to pay the price that the Cosmic inevitably and relentlessly exacts.

Men who are ignorant of the Cosmic laws and the price exacted or the reward bestowed for our actions, are willing to take a chance with man-made laws, and often succeed in evading punishment at the hands of man. But the mystic knows better than to attempt any violation for he knows also that he can never evade a just compensation—never in his whole life, eternally and forever.



## CAGLIOSTRO, MAN OF MYSTERY

(Continued from Page 166)

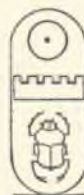
### ***Under Penalty of Death***

It was while in Basel that he and some of his initiates who followed him to that city conducted their alchemical researches in this very basement laboratory upon which we now looked. His followers who remained in France did not all desert him after his departure. His Egyptian Masonic lodges and Rosicrucian Temple continued. This further agitated the Roman Church prelates for the people were anxious to learn the art that had given Cagliostro his power. Further, Cardinal de Rohan, who had eventually been acquitted, had probably believed that Cagliostro had involved him in the diamond necklace affair—that is, caused him to be exposed. At least the Cardinal's ecclesiastical power seems to have been brought to bear against the mystical alchemist.

Once again Cagliostro came to Rome. He was urged by former initiates of his Egyptian Masonic and Rosicrucian Lodges to found such bodies in that city. There was a *papal* penalty of *death* for the establishment of Freemason lodges in Rome. Cagliostro had always displayed absolute courage in these matters. In defiance of the *papal* edict he organized his lodge and initiated eager supplicants who sought the Greater Light. He was arrested on September 27, 1789, by order of the Holy Office of the Roman Church. The Italian biographer, who has so libeled Cagliostro, tried to mitigate the historical impression of the dictatorial policy of the Roman Church in this matter by de-

claring that the *papal* authorities had engaged for Cagliostro a counsel "whose knowledge and probity were generally recognized." According to accounts he was then induced, by reliance upon this counsel and against his own desires, to confess to odious crimes, and also induced not to staunchly deny the many charges preferred against him. He was assured that he would then receive the leniency of the *papal* authorities and be permitted to leave Italy at once. The result of the trial, however, was that the penalty of death was pronounced. There was some public indignation over the verdict and the sentence was later commuted to life imprisonment in the fortress prison of San Leo. Strangely enough, although Cagliostro was in comparatively good health when sentenced and during his imprisonment, he died two years later when but fifty years of age. The accounts of his death were always quite mysterious. One statement was that he had tried to strangle a priest (whom he had called for confession) in an attempt to escape, and was killed. Another report was that he had strangled himself.

The Roman Church, at the time of Cagliostro's arrest, had seized all the manuscripts which he had prepared from his alchemical research. Also taken were all his tomes on occult and esoteric philosophy of the Orient which he had carefully gathered. His Masonic and Rosicrucian records were likewise confiscated by the Church authorities.





It was during these two years while in prison and just before his death in the prime of life that his *memoirs* were said to have been written. These purported memoirs, which he never lived to confirm or deny, in their reading refuted all he had ever taught, written, or demonstrated. They are so inconsistent with the acts of his life that there is more than a suspicion that they are the consequence of inquisitional methods that were exercised against him.

The Adept's wife was likewise tried and, "under terror of the Inquisition," was made to disqualify Cagliostro's eloquence and brilliance, which were a known fact throughout Europe. Notwithstanding the intimidation of Cagliostro's wife (who was later confined to a convent) she insisted that some of his arts were *inexplicable and free from anything that could be called treachery*. She stated that he must have "been assisted by the powers of magical art." Later, battalions of the French Revolu-

tionists sought to rescue Cagliostro from the castle in which he was imprisoned, showing the devoted public feeling toward him in France. They were told that he had died.

While gazing at the stairway, down which this adept and mystic had trudged to his labors, we reflected that all the vituperative and vilifying encyclopedic accounts and biographical sketches and fictional tales written about Cagliostro were mainly based on his alleged memoirs written while he was a papal prisoner.

The Italian biographer, who wrote about him and who has been so widely copied, gained his principal data from such a source as the memoirs and that information which the Roman Church reported as having been included in Cagliostro's private papers which they had seized. The fruits of the man's life in most contemporary literature are thus made to appear as rotten as the roots these sources have attributed to him.



## The Zend-Avesta



THE Avesta, or Zend-Avesta, is the sacred book of ancient Iran; it contains the teaching of the prophet Zarathustra or Zoroaster. The word *Zend* means *commentary*; therefore, the word *Zend-Avesta* is really the Avesta with its commentary. The meaning of the word *Avesta*, however, is uncertain. It is thought to mean wisdom or knowledge. In form the book is fragmentary, yet it remains one of the great religious works of all time.

According to tradition the Zoroastrian scriptures were preserved with great care during the early centuries of the faith, but when Alexander the Great broke the Zoroastrian faith, and there emerged the subsequent period of darkness, much of what had been the complete Avesta became lost. In the third century, however, an attempt was made to re-assemble the fragments that remained. So from time to time the parts

were re-edited until a fixed number of books were agreed upon and established as the canon.

In its present form, the Avesta consists of the following parts: Yasna, which includes the Gathas; Vispered; Yashts; minor texts; Vendidad; and fragments.

The Yasna is the chief liturgical work of the canon. It is recited in its entirety in the Yasna ceremony. Parts of the book, however, deal only indirectly with the ritual. The Yasna is composed of 72 chapters, several of which are mere repetitions to increase the number of parts.

The Gathas, songs or psalms, constitute the oldest as well as the most important part of the whole Avesta. They are five in number. These Zoroastrian psalms contain the teachings, exhortations, and revelations of Zoroaster. He seems more distinctly a personality in these works than elsewhere in the Avesta. In the midst of the Gathas is inserted the "Yasna of the

Seven Chapters" which is written in prose. It is composed of a number of prayers and ascriptions of praise to the archangels, to the souls of the righteous, to fire, water, and to the earth.

The Vispered with its 24 chapters called *Kardah*, consists merely of additions to portions of the Yasna. The Vispered is inserted among the Yasna in the ritual.

The Yashts, which means worship by praise, form a poetical book of 21 hymns, in which the angels of the religion and the heroes of ancient Iran are praised and glorified. The order in which these divinities are worshipped corresponds largely with the sequence in which they are used to name the days of the month.

The longer Yashts are almost entirely in verse. Of greatest importance among them are: Yasht v., in praise of the goddess of water; Yasht viii, which exalts the star *Tishtrya* and recounts his victory over the demon of drought; Yasht x., dedicated to Mithra, who, as the god of light and of truth, rides out in lordly array to wreak vengeance on those who have belied their oath or broken their pledge; Yasht xiii, devoted to glorifying and propitiating the guardian spirits of the righteous; Yasht xiv, in honour of Verethraghna, the incarnation of victory; and Yasht xix, which sings the praises of the kingly glory, a sort of halo or radiance said to have been possessed by kings and

heroes of Iran in olden times as a sign of their rulership by divine right. Much of the material in the Yashts is evidently drawn from pre-Zoroastrian sages; there is a mythological and legendary atmosphere about it which throws light on many of the events which it portrays.

Chief among the minor texts are the Zoroastrian litanies, a collection of five short prayers of praise addressed to the sun, the moon, water, and fire, and to the angels who preside over these elements. These litanies are composed of fragments from the Yasna and Yashts and contain invocations, supplications, deprecations, used daily by the laity as well as by the priesthood.

The Vendidad or the law against the demons, although inserted for liturgical purposes among the Gathas, in the Zoroastrian ritual, is not actually a liturgical work but a priestly code prescribing the various purifications, penalties, and expiations.

In addition to what has already been given, there are also a considerable number of fragments, composed of prayers, chants, and blessings on kings, belonging to the Avesta.

The parts of the Avesta remaining to the present time have been preserved chiefly because they are employed in the ritual. They differ considerably from each other in age. Just when they were written is largely a matter of speculation.



## Progression

I thought: I will cross the seven circles which lie in space beyond the rim of the earth . . . I will hear what the universe has to tell.

In the first circle I heard the resounding din of human pain and grief—the screams of the wounded and dying, the wails and imprecations of the downtrodden and the wronged, the weeping of many who sorrow for love.

In the second circle the four winds re-echoed earth's anguish together.

In the third circle I heard the surge of water, sighing and falling against an ever-beckoning shore.

In the fourth, innumerable voices chanted melodies of benediction, and there was the gentle stirring of wings . . . wings.

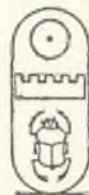
In the fifth circle birds sang as the birds of my homeland, but in a softer cadence.

In the sixth circle there was only the sound of the breathing of flowers, of petals opening and closing in fragrance never known elsewhere.

In the seventh circle there was silence, and in the heart of the silence, God.

By GRACE ROSS—

From *Journey Out of Night*





# Myths and Legends

*Myths have been invented by wise men to strengthen the laws and teach moral truths—HORACE*

## FATHER SKY AND MOTHER EARTH

JOHN RUSKIN tells us in one of his writings that the first requirement in the correct reading of a myth is the understanding that it is founded on constant laws common to all human nature, that it perceives, however darkly, things which are for all ages true. Such a statement in itself should prepare us for the fact that the myths of all peoples have great similarity. So great, in fact, as to make their common origin all but self-evident. The myths of the Romans and Greeks are perhaps more generally known, but the similarity of Norse myths—and even Egyptian and Assyrian—to them is striking.

Surprisingly enough, among the Maoris of New Zealand may be found a knowledge not only of Hebrew mythologic characters but also of the Greek gods and goddesses. The legends of the Maoris, too, relate themselves easily with those of other peoples. This may be best illustrated by their account of creation:



In the darkness of space and time, so the Maoris say, Rangi (the sky) chose as his wife, Papa (the earth). At that time, light was not, for the two were so closely embraced that only a kind of twilight existed. The children of Rangi and Papa were many, so many in fact, that they were cramped for space. To gain themselves more light and room, they decided to separate their parents. Tane (the sun) was the prime mover in this

plan and advised the use of force when Rangi and Papa resisted and clung desperately to one another.

Nonetheless, their limbs were cut off and Rangi was thrust upward. Thus, the children were able to move freely upon the bosom of Mother Earth (Papa). The separated parents, however, never ceased to mourn their separation and often Rangi was overcome with grief. His tears fell as rain upon Papa his faithful wife below, and she breathed back her continuing love in clouds of mist.

### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Meditation Periods are invited to participate in, and report on, the following occasion. The time is Pacific Standard Time.

JULY 24, 1952, 8:00 p. m.

Upon your calendar, mark this date and arrange in advance for a few uninterrupted minutes. You may not only benefit yourself, but also perhaps aid the Hierarchy. In reporting to the Imperator, kindly state the monograph last received, as well as your degree and key number.

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## ALCHEMY AND ALCHEMISTS

(Continued from Page 177)

chemical ideas and symbolism may be traced in detail, for example, in the work of such artists as Dürer, Cranach, Giorgione, and Campagnola. It may even be claimed that every detail in Dürer's masterpiece of engraving, *Melencolia* (1514), is capable of an alchemical interpretation: the doctrine of melancholy is inseparably bound up with the Saturn mysticism which permeates alchemy<sup>1</sup>.

### ***Decline of Alchemy***

The outstanding practical aim of alchemy until the 16th century was the transmutation of base metals into gold, whether from purely philosophical or mercenary motives. Early in the 16th century Paracelsus endeavoured to give a new direction to operative alchemy by insisting that its main goal should be the healing of disease rather than the making of gold. He envisaged alchemy as a handmaid of medicine, to be applied in the preparation of chemical remedies of mineral origin. He sought to liberate medicine from the obsession of the ancient Galenic order, and in this sense he takes rank beside such contemporaries as Luther, Copernicus, and Columbus as an emancipator of mankind from the trammels of authority. The ensuing period of iatro-chemistry or medico-chemistry, lasting until the 18th century, witnessed a slow decline of the old alchemy.

Paracelsus was essentially a reformer and propagandist of the Renaissance. His chief contribution to alchemy was his modification of the sulphur-mercury theory by the introduction of a third principle which he named salt. In his system of the *tria prima*, or three hypostatical principles, sulphur, mercury and salt stood materially for inflammability, metallicity and uninflamability (fixidity) and mystically for the soul, spirit, and body of man. The second half of the 17th century found both the old alchemy and iatro-chemistry on the wane. Despite their excesses, both the alchemists and the iatro-chemists had done a great deal to accumulate chemical knowledge and to prepare the way for the incipient science of chemistry which was to arise in the second half of the 18th century.

It is sometimes held that the publication of *The Sceptical Chymist*, by Robert Boyle in 1661, heralded the end of alchemy. It is true that Boyle dismissed to his own satisfaction in this famous book the systems of the four elements and the *tria prima* and put forward the modern idea of an element; but the emergence of modern chemistry had to wait for more than another century. "During this Indian summer of alchemy the stage was held by the Theory of Phlogiston, while the four elements and the three hypostatical principles hovered behind the scenes like ghosts reluctant to be laid. . . . Phlogiston melted finally 'into air, into thin air' with the discovery, in the second half of the 18th century, of the chemical composition of the ancient 'elements' air and water and of the true nature of combustion. These discoveries ushered in the era of modern chemistry."

### ***Types of Alchemists***

The term *alchemist* has been used throughout the ages to denote men of many kinds, with a real or professed knowledge of alchemy. These ranged from impostors and charlatans having no claim to the title, through puffers (*souffleurs*), goldmakers, skilled practitioners, and scholastic philosophers, to adepts and religious mystics. . . .

Scotland figures a good deal in the history of alchemy. Also in Scotland there are some outstanding collections of alchemical literature, particularly the Ferguson and James Young Collections in Glasgow, and others in St. Andrews, Edinburgh and Aberdeen. A century after Damian's exploit, Scotland produced a mysterious itinerant goldmaker in the person of Alexander Seton, otherwise known as "The Cosmopolite." He has also been called "the chief martyr of alchemy"; for his dramatic career is said to have ended in tragedy at Cracow in 1604, as a result of his experiences in the torture-chamber of the Elector of Saxony at Dresden<sup>2</sup>.

The numerous paintings of alchemists and alchemical interiors, notably by Brueghel, Stradanus, Teniers, Steen, Wijck, and other artists of the Low Countries, are mainly concerned with alchemists of the kinds that have been





mentioned'. Such genre representations of these painters and of artists in Italy, Spain, Germany and other countries, are of great interest and value to historical science.

Alchemists of a severely practical type, who were interested chiefly in chemical phenomena and in the discovery and application of new substances and processes, are typified by such men as Brunswich, Agricola, Libavius, and Glauber; the scholastic philosophers by Roger Bacon and Albertus Magnus; and the religious mystics, who viewed alchemy as "the Divine Art," by Ripley and Khunrath.

#### Alchemical Music

Among the mystical alchemists, Count Michael Maier calls for special mention. He was physician, private secretary, and alchemist to the Emperor Rudolph II (the so-called "German Hermes") at Prague, early in the 17th century. A man of many accomplishments, Maier was also a philosopher, mystic, classical scholar and musician. He was a voluminous writer of great credulity, and he carried to extremes the alchemical interpretation of Egyptian and classical mythology. This subject forms the chief theme of his *Atalanta Fugiens* (1618), a quaint and fascinating work handsomely embellished with fifty copper-engravings by de Bry and his school. Each engraving is provided with a cryptic title and a Latin epigram written in elegiac couplets. Each epigram is set to music, in the form of so-called *fugues*, which are in reality canons in two parts against a repeated *canto fermo*. In allusion to the classical legend, these three parts are termed, "Atalanta, or the fleeing voice," "Hippomenes, or the pursuing voice," and "The apple in the path, or the delaying voice."

Presumably, in view of the alchemical belief in the beneficent influence of music, the final processes of the Great Work, carried out in the sealed Vessel of Hermes and directed by prayer as well as by chemical and astrological influences were sometimes undertaken to the accompaniment of musical chants or incantations. To the religious mystics among the alchemists these processes would partake of the nature of a religious ritual, and it would be natural for them to introduce music from one of these closely related activities to the other. It must be emphasized also that alchemical theories and ideas came largely from ancient Greece, and that the alchemists followed Pythagoras and Plato in ascribing a particular importance to number and harmony in the interpretation of Nature and the universe.

In 1935, some of these alchemical canons<sup>2</sup> were sung in public for the first time by members of the St. Andrews University choir, at the Royal Institution in London. Fuga XVIII may be mentioned as typical: "Whatever active principle there is in nature, it sends out its force in all directions and loves to multiply the same." It is of interest that some manuscript notes of *Atalanta Fugiens* made by Sir Isaac Newton, and now in the St. Andrews collection, bear a special mark of emphasis beside this particular epigram.

#### REFERENCES

- The numbered references given above may be found in various works by the writer of the present script, as follows:
- <sup>1</sup> For a detailed alchemical interpretation of Dürer's *Melen-colia* see *The Alchemist in Life, Literature and Art*, 57-62 (London and Edinburgh, 1947).
  - <sup>2</sup> *Op. cit.*, pp. 8-9.
  - <sup>3</sup> A detailed account of Seton, and of his rescuer and successor, Sendivogius, is given in *Humour and Humanism in Chemistry*, 37-65 (London, 1947). The same work also deals fully with James IV and Damian (pp. 16-36).
  - <sup>4</sup> Alchemical paintings by artists of the Low Countries and others are reproduced in the work mentioned under (1) above.
  - <sup>5</sup> Some of Maier's alchemical music is reproduced in *Prelude to Chemistry* (London, 1936; 2nd edit., 1939; and New York, 1937).

### DAYLIGHT SAVING TIME

Daylight Saving Time became effective in California on April 27.

AMORC members, in their contacts, will please remember that the Daylight Saving Time is one hour later than the Pacific Standard Time.

Pacific Standard Time will be resumed on September 28.

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1952



### SHRINE TO INTELLECTUAL FREEDOM

The earliest remaining unit of the University of Basel, Switzerland, situated high above the Rhine River which it overlooks. It has an austerity and ruggedness which symbolizes the great personalities which brought it fame. One of these was Theophrastus von Hohenheim Paracelsus, Swiss physician and Rosicrucian (1493?-1541). He sacrificed a life of security and comfort to challenge the false and complacent medical science of his time. Only in recent years has he been honored for the reformation he brought about and for his original experimentation.

*(Photo by AMORC)*





# Supernatural!

## *The World of Mysterious Phenomena*

**W**HAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

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Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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